# DOCUMENT RESUME

ED 260 017 SO 016 857

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| AUTHOR | Vitz, Paul C.; And Others |
| TITLE | Equity in Values Education: Do the Values Education Aspects of Public School Curricula Deal Fairly with Diverse Belief Systems? Final Report. |
| INSTITUTION | New York Univ., N.Y. Dept. of Psychology. |
| SPONS AGENCY | National Inst. of Education (ED), Washington, DC. |
| PUB DATE | 15 Jul 85 |
| GRANT | NIE-G-84-0012 |
| NOTE | 500p.; Individual sections of report are also available separately as SO 016 858-859 and SO 016 861-862. |
| PUB TYPE | Reports - Research/Technical (143) -- Information Analyses (070) |
| EDRS PRICE | MF02/PC20 Plus Postage. |
| DESCRIPTORS | Bias; Controversial Issues (Course Content); Cultural Awareness; Cultural Education; Educational Anthropology; Educational Research; Educational Theories; Elementary Secondary Education; *Equal Education; Family (Sociological Unit); Family Attitudes; Literature Reviews; Models; Moral Development; Moral Values; Public Schools; *Religion; Science Instruction; Social Problems; *Social Studies; Textbook Bias; *Textbook Content; Textbook Evaluation; Textbook Research; *Traditionalism; Values; Values Clarification; *Values Education |
| IDENTIFIERS | Character Education; Kohlberg (Lawrence) |

ABSTRACT

Intended to examine equity in values education in public school curricula, this comprehensive report is organized into two major sections. Section 1 is empirically oriented and presents evidence describing how religion and traditional values are represented in the nation's public school textbooks. Part 1 of section 1 (by Donald Oppewal) is a review of the already published literature on this topic. Part 2 of section 1 reports on how religion and traditional values are currently portrayed in a large and representative sample of the nation's textbooks. Four appendices, making up approximately half of the report, provide tables showing the 60 social studies books in the sample listed by publisher, grade, and title, followed by general summaries of major sections and emphases for each text. The books analyzed are: social studies, grades 1-6; American history, grades 11 or 12; and basal readers, grades 3 and 6. Section 2 addresses the question of why values should be taught, and if so, what rationale for teaching values is most defensible. Part 1 of section 2 (by Henrietta Schwartz) argues on the basis of anthropology that values are an inescapable part of any culture or subculture, such as schools. Part 2 of section 2 (by Edward A. Wynne) describes and extensively critiques the two most common rationales in the public schools for teaching values today--values clarification and Kohlberg's model of moral development. This part also presents a newly revived alternative approach to teaching values--an approach explicitly aimed at the development of character. (Author/LH)

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# EQUITY IN VALUES EDUCATION:
## DO THE VALUES EDUCATION ASPECTS OF PUBLIC SCHOOL CURRICULA DEAL FAIRLY WITH DIVERSE BELIEF SYSTEMS?

Final Report: National Institute of Education Grant: NIE-G-84-0012 (Project No. 2-0099): Equity in values education: Do the values education aspects of public school curricula deal fairly with diverse belief systems?

Principal Investigator: Paul C. Vitz, Professor of Psychology, New York University

Date: July 15, 1985

The project presented or reported herein was performed pursuant to a grant/contract from the National Institute of Education, Department of Education. However, the opinions expressed herein do not necessarily reflect the position or policy of the National Institute of Education and no official endorsement by the National Institute of Education should be inferred.

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## Brief Summary of the Study

This report consists of two major sections -- 1 and 2. Section 1 is empirically oriented and it presents evidence describing how religion and traditional values are represented in the nation's public school textbooks. Part 1 of Section 1 is a review by Prof. Donald Oppewal of the already published literature on this topic; Part 2 of Section 1 by Prof. Paul C. Vitz reports on how religion and traditional values are currently portrayed in a large and representative sample of the nation's textbooks. The books analyzed are: Social Studies, Grades 1-6; American history, Grades 11 or 12; Basal Readers, Grades 3 and 6. The evidence from Section 1 makes it clear that religion and traditional values have been misrepresented or seriously underrepresented in public school textbooks.

Section 2 addresses the question of why values should be taught, and if so, what rationale for teaching values is most defensible. Part 1 of Section 2 by Prof. Henrietta Schwartz and Prof. Edward A. Wynne argues on the basis of anthropology that values are an inescapable part of any culture or subculture, like our schools. Part 2 of Section 2 describes and extensively critiques the two most common rationales in the public schools for teaching values today -- Values Clarification and Kohlberg's model of moral development. This part, by Prof. Edward A. Wynne and Prof. Paul C. Vitz, also presents a newly revived alternative approach to teaching values -- an approach explicitly aimed at the development of character.

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## SECTION 1: PART 1

# Religion in American Textbooks: A Review of the Literature

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Part of Final Report: NIE-G-84-0012; Project No. 2-0099

Equity in Values Education

# RELIGION IN AMERICAN TEXTBOOKS: A REVIEW OF THE LITERATURE

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## Introduction

This report focuses on studies that have analyzed the treatment of religion and traditional religious values in elementary and secondary school textbooks. This survey of the literature is supplemented by the author's own research in the same area, and will cover a sampling of texts from literature, biology, health, social studies (including civics), and history.

An ERIC search (covering the years 1966-84) and using descriptors like textbook, bias, religious values, and equity turned up about 10 usable pieces of research on specific textbook materials. These sources, plus those already known by the author, and his own textbook research constitute the sources for this report.

It will be assumed that textbooks do treat value-laden matters, whether these be in science, language arts, or social studies. Previous studies of textbook treatment of blacks and women have shown the great difficulty in representing fairly their contributions. For ten or twenty years now the "bias" of textbooks on these topics has been systematically identified. What this report proposes to do is to apply similar criteria to evaluate the treatment of religion and traditional religious values.

Table 1 (next page), designed for detecting "Types of Sex and Ethnic Bias," and drawn up from other sources (Gall, 1981), contains six possible ways in which bias can occur. This report will often use these categories as a screen through which the textbook material will be filtered.

In addition this report will focus on what alternatives, if any, to traditional religious beliefs are present in textbooks. The Humanist

## TABLE 1 Types of Sex and Ethnic Bias

1. Invisibility: Certain groups are underrepresented in curricular materials. The significant omission of women and minority groups has become so great as to imply that these groups are of less value, importance, and significance in our society.

2. Stereotyping: By assigning traditional and rigid roles or attributes to a group, instructional materials sterotype and limit the abilities and potential of that group. Not only are careers sterotyped, but so, too, are intellectual abilities, personality characteristics, physical appearance, social status and domestic roles. Stereotyping denies students a knowledge of the diversity, complexity and variation of any group of individuals. Children who see themselves portrayed only in stereotypic ways may internalize those stereotypes and fail to develop their own unique abilities, interests and full potential.

3. Imbalance/Selectivity: Textbooks perpetuate bias by presenting only one interpretation of an issue, situation, or group of people. This imbalanced account restricts the knowledge of students regarding the varied perspectives which may apply to a particular situation. Through selective presentation of materials, textbooks distort reality and ignore complex and differing viewpoints.

4. Unreality: Textbooks frequently present an unrealistic portrayal of our history and our contemporary life experience. Controversial topics are glossed over and discussions of discrimination and prejudice are avoided. This unrealistic coverage denies children the information they need to recognize, understand, and perhaps some day conquer the problems that plague our society.

5. Fragmentation/Isolation: By separating issues related to minorities and women from the main body of the text, instructional materials imply that these issues are less important than and not part of the dominant culture.

6. Linguistic Bias: Curricular materials reflect the discriminatory nature of our language. Masculine terms and pronouns, ranging from our "forefathers" to the generic "he," deny the participation of women in our society. Further, occupations, such as "mailman" are given masculine labels that deny the legitimacy of women working in these fields.

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Sources: Shirley McCune and Martha Matthews, (ed.) Implementing Title IX and Attaining Sex Equity: A Workshop Package for Postsecondary Educators (Washington, D.C.: U.S. Government Printing Office, 1978). See also Gall, Meredith. Evaluating and Selecting Curriculum Materials (Boston: Allyn & Bacon, 1981).

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Manifestos (see Appendix A for summary) will constitute the immediate reference point for identifying if alternatives to theism and traditional religion are expressed in those texts chosen in the various studies reported here.

Thus the major sections of this report use both Table 1 and the Humanist Manifesto as tools to identify to what extent traditional religious values are underrepresented or pejoratively presented.

While no list of these traditional values is possible, what will characterize them as being religious, traditional, or both is that they assume a transcendent or objective anchorage for their vitality and validity. When this transcendent, or religious dimension of life is underrepresented, in literature for example, then the text can be said to expose the learner to a view of life which does not fairly represent the variety of views present in society. This phenomenon would relate to Table 1, No. 1, the "Invisibility" criterion, and No. 3, the "Imbalance/Selectivity" criterion, and No. 4, the "Unreality" criterion. When in addition, traditional views are treated pejoratively the phenomenon would relate to the No. 2 "Stereotyping" criterion, and the No. 4 "Unreality" criterion. These four criteria, explained in Table 1 will be used to determine whether religious and traditional values and beliefs are accorded equitable treatment in the texts under analysis.

## Literature Anthologies

Anthologies for literature class are used extensively in upper elementary and secondary school English classes. Because they draw from a vast pool of available material, editorial judgment as to what is appropriate for a given grade level enters heavily into the selection. Some are organized or sequenced historically and other grouped into genres, or under themes, and this may also affect editorial judgment about what literary materials will be selected.

The under representation criterion and the pejorative evidence criterion (see Table 1) will be used singly or together in examining selected texts. Since no statistical reference point exists for the amount of attention that should be given to religious or traditional values, the best that can be done is to document the amount. However, some evidence exists that over the last 25 years the amount of attention given to theistic beliefs and practices has significantly diminished. One study of Missouri textbooks in the early fifties (Pflug, 1955) concluded that, even thirty years ago:

> the closer we get in textbook descriptions of present day life and literature the fewer theistic references there are. There is a noticeable tapering-off of religious references in the modern period. Thus an alert student may feel that the textbook dealing with today's problems no longer cites religion as a molding force in society (p. 260).

Another study (McCarthy et at, 1981 p. 122) involved a comparison of two junior high literature anthologies published by the same company 25 years apart. The research methodology consisted of counting the number of lines, in either editorial comment or the literary content, which recognized a religious transcendant dimension of life. Inclusion of the religious dimension of life was identified as consisting of any of the following:

1. devotional religious acts described, such a praying, Bible reading, church-going, hymn singing
2. religious occupations depicted, such as ministers or elders of churches, missionaries, or church school teachers
3. moral decisions made in an explicitly religious context and using religious sanctions.

The number of lines containing any of the above was then calculated as a percentage of the total lines in the text. It was determined that three times as much attention was devoted to this dimension in the earlier edition, with the actual percentages being: 1.3% in the earlier edition, and .45% in the edition published twenty-five years later.

The Kanawha County, West Virginia textbook controversy in the early seventies provided the setting for another textbook analysis by scholars. Two scholars (Hillocks, 1978; McNearney, 1975), working independently, concluded that at bottom the conflict was ideological and that it was between traditional theism and some form of humanism. George Hillocks is a University of Chicago professor education and expert in language arts. He did an analysis of the language arts textbooks that precipitated the controversy. His analysis revealed that only six of the thirty-eight prose selections mentioned Christians or Christian beliefs. In addition, he noted that all of the six prose selections were "pejorative of Christianity, either directly in adverse comments about the shortcomings of Christianity or indirectly by showing Christians as hypocrites or fools" (p. 646). He also noted that only seven of forty-six poems in a given text dealt with matters in the Christian tradition (p.642). It would seem that there is, in this sampling, both a limited treatment and a pejorative depiction of traditional religious values. These would then fail the two criteria drawn from Table 1 reproduced earlier in this document.

Further personal research by the author has focused on textbooks published in the 1970's. Those anthologies which reach back in to the 17th and 18th century for their materials tend to score higher in terms of attention to the religious or transcendent dimension of life. This would be because of the inclusion of writers like Jonathan Edwards and Nathaniel Hawthorne, who persistently provided lines fitting the three categories of devotional acts, characters in religious occupations, and moral decisions calling upon religious sanctions. One such text (McFarland, 1972) included not only these writers but also the 20th century Arthur Miller play The Crucible, in which the setting is an early New England colony. Even with these writers given extensive exposure the total number of lines in this text was 2% of the total. Since editorial comment was sketchy, and no teachers manual provided, there was no available evidence to determine whether the class discussion treatment was pejorative or supportive of the ideas and practices, although the play The Crucible could hardly be said to be a sympathetic treatment of Puritan society. (No recent literary material of a positive or serious kind with respect to traditional religion was included.)

Another type of anthology, arranging literature according to genres or types of literature, presents a different set of editorial judgments in the selection of the content. One text (Gordon, 1975) chosen for scrutiny included an extensive section on "Myths, Fables, and Legends." Since this genre deals almost exclusively with gods and other superhuman beings and events, a large number of lines are devoted to descriptions of beliefs about the transcendent. When the extensive mythology section was included the percentage of lines devoted to exposure to this phenomenon was 23%. Without the inclusion of this section it was 1%. The company provides as supplement to the student text a Handbook and Key by B. Welch. Analysis revealed about the same percentages as in the student text.

If one were sensitive in this case to the possible pejorative treatment of traditional religious beliefs and value, it would not be evident in the number or lines of religious material. It would lie in the editorial judgment that Judeo-Christian literature, paritcularly Bible events, were gouped along with Greek and other myths and fables. While other myths and fables are accepted as fictional interpretations of human origins and morals, the Old Testament in religious orthodoxy is presented as historical event, not literary fabrication. The comparison in the Teacher Guide (pp. 164-174) between biblical myths and other myths in explaining human beings seems to ignore this key difference, and is clearly biased against the traditional belief as to the historicity of the biblical narrative.

One noteworthy quote from the student text (p. XVIII) strongly suggests the human origin of all myths:

> Man has always wanted to know how the earth was created, why there are seasons, why there are storms, why there is misery, what the limits are of his power and knowledge. To answer these great questions about himself and the universe he has fashioned superhumans or gods.

In summary, the literature texts examined do contain material which exposes the student to traditional religious values, with amounts varying from negligible to significant, depending upon whether the texts contain writings from earlier periods. Pejorative treatment of Judeo-Christian values and interpretations consisted of under representation of religious views, and in according biblical materials the status of literature, that are no more normative than any other literary expression.

## Health/Sex Education Textbooks

This curriculum area, distinguishable from science broadly and biology narrowly, is one in which the teaching materials are very value-laden. They typically (Bucher, 1981) deal with nutrition, tobacco, alcohol and other drugs, diseases, and even sometimes first aid (for burns and poisons, for example). The sex education component surfaces under such rubrics as "reproductive systems" or "venereal diseases."

Nutrition as a topic deals with diet, including the traditional four basis food groups. The value dimension appears again and again, in spite of the statement to the teacher in the "Philosophy" section (p. T3) that "the purpose of this text is to provide students with factual information concerning the mental, physical and social aspects of health" and then adds the criterion "the scientific basis for intelligent self-help preventive medicine." An example of the violation of this principle is in the treatment of controversial issues such as vegetarianism which is treated pejoratively but the text does land on the side of favoring it as a diet. Using the expression "many people" the advantages given are that it is less expensive, less wasteful, and healthier, and concludes that "A vegetarian diet can be very healthful, especially if it permits the use of dairy products and eggs" (p. 162). Directly germane to this study is the single sentence assertion that "some people adopt this diet for religious reasons." This token acknowledgment of the relevance of religious belief is not supported, as the other arguments are, by any explanatory material. Thus the power of religion is under represented, compared to other arguments.

Another text (La Place, 1980) for secondary health class is a more striking example of value-laden material. A comparison of two chapters will reveal the negative and positive treatment of topics. Chapter 9, "Tobacco" is heavily loaded against smoking, linking it aggressively, in over 15 pages, with cancer and heart disease. It ends its treatment with "What to Do About Smoking" and the direct admonition that smokers "must admit that they can and should quit" (p. 271).

By contrast, Chapter 6 "Sexual Behavior" has a consistent tone of approval for a wide variety of sexual behaviors. Three kinds of arguments are used to support them:

1. Use of statistics which show frequency of some behavior, like homosexuality (p. 182), masturbation (p. 177) and premarital intercourse (p. 179).
2. Use of "experts say" or "most authorities agree" as a means to lend

support to these behaviors.

3. The pitting of tradition against now, with tradition always shown in an unfavorable light. A striking example of this is the bold assertion that "Although homosexual acts have traditionally been categorized as deviant or unnatural, there is no evidence that they are any more or less so than heterosexual acts." (p. 182)

A strong prejudice against religious and traditional values is evident in the exclusive use of the above criteria. The argument from statistics or frequence of occurrence ignores the religious value dimension as normative, and would be used nowhere else to legitimize an act like lying or stealing. The "experts say" argument is biased because the experts are self-selected and usually the most liberal. The argument which pits the present against past tradition assumes that newer views are more right or socially better. All three criteria are consistent with moral relativism, and are much more than simply information.

Another text (Pengalley, 1974), designed for college level, is an even more striking example of the condemnation of religious sanctions and approval of the frequency criterion. In the treatment of incest and homosexuality the following is inserted:

> Unfortunately, we are inevitably on dangerous ground when discussing sexual behavior because the civil laws governing it are nearly always based on religious dogma, taboos, and superstition, which in turn are compounded by plain ignorance (p. 138).

This follows a specific value statement on incest in which approval is indicated by the assertion that incest:

> perhaps the most universally condemned sexual behavior of all, was considered highly desirable by the ancient Egyptian pharohs. Indeed, Cleopatra was the last of a long line of brother-sister matings, and from all accounts she was no insignificant woman (p. 138).

The frequency of occurrence criterion is used to provide support for what have been traditionally called deviant and not merely variant sexual behaviors. In a section entitled "Forms of Variant Sexual Behavior" (p. 141-155) homosexuality is shown to be present in a long list of animals, which include fish, birds, lizards, and mammals like the cow. The generalization is made that "so far as mammals are concerned, it is safe to say that in all species that have been studied homosexual activity has been observed and is indeed common" (p. 141). When applied to human behavior the criterion is exhibited when it states "so far as the incidence of homosexuality is concerned, Kinsey estimated that 37% of American males have had some form of homosexual experience during their lives, and that 5% have been exclusively homosexual during their entire lives" (p. 142).

The frequency argument is also used to assess sadism and masochism affirmatively in the following:

> In any case, both sadism and masochism are widespread; as with so many forms of sexual behavior, the seeds are within all of us. Indeed, millions of sexual partners engage in minor sadistic rituals as routine before sexual intercourse (p. 148).

An extensive treatment of pornography combines the frequency criterion in "there is probably not a single man, woman, or child who has not had at least some exposure to pornography" (p. 155) with the appeal to selected experts, and concludes with "all the evidence we have indicates that parents and society worry quite unnecessarily about the effects of pornography, particularly on children" (p. 155). When treating the matter of sexual relations before marriage the author pits tradition over against the frequency criterion, using the latter to discredit tradition in the following:

> In any case, traditional sexual morality simply no longer has much meaning for the young, for recent surveys show that one-half of all females and two-thirds of males experience sexual intercourse before marriage (p. 71).

Negative treatment of religious orthodoxy is revealed in this text in two additional ways. One is by a case history in which "the adverse effects of religious orthodoxy on sexual functioning in general" (p. 114) is depicted in detail, with pejorative comments that in the given case the partners were "trained by theological demand to uninformed immaturity in matters of sexual connotation...." (p. 115). The case study ends with the comment that "the serious damage caused by various religious indoctrinations to any form of natural sex behavior seems too obvious to warrant elaboration" (p. 116). Another case history is detailed with the same language (p. 122).

The second form of negative treatmet of the role of religious belief occurs in Chapter 13, "Cross-cultural and Historical Aspects of Sexual Behavior." The past is divided into two types of societies: sexually restrictive and sexually permissive. The sexually permissive societies, usually primitive island societies, are described affirmatively; sexually restrictive societies are shown to be those infected by religious beliefs, as shown by the assertion of "the severe inhibitory influences exerted by Roman Catholic and Protestant churches alike, including some newer 'home grown' ones" (p. 242).

In summary, the examination of these three textbooks on health/sex education reveals the consistent taking of sides on controversial matters. Both religious beliefs and traditional morality, when recognized as relevant to the subject, are pejoratively pitted against three substitutes for the transcendent norms claimed in traditional morality. These three call upon statistics (frequency criterion) as determining the norm for human behavior, call upon narrowly selected experts, and consistently assume that newer and recent opinion is superior to earlier and traditional beliefs. Taken collectively these three criteria reveal that traditional and religious values receive a seriously unfair and unbalanced treatment in these textbooks on health and sex education.

## Secondary Biology Textbooks

The BSCS (Biological Science Curriculum Study) texts, four in number, offer a striking example of how values are taught, these being in two related ways: (1) positions taken on controversial social issues arising out of biology (like drugs, the population explosion, human reproduction) and (2) the basic, life-orientation ideology which undergirds the treatment. Social issues when presented in a textbook can never be merely described; they are also interpreted, interpreted as to their seriousness, interpreted by what value judgments are made, what authorities are given as reference points. In all of these interpretive descriptions the authors' ideology is expressed but without being named.

The BSCS series represents a recent aggressive attempt to make biology relevant to learners by insertion of social issues into the discipline (James, 1974; Kieffer, 1975; Sonneborn, 1972). One study identified eleven "controversial issues and biosocial problems" present in varying degrees in BSCS textbooks (Leven and Lindbeck, 1979). The authors found that all presented some of the issues, but no one presented all. What is notable in Leven and Lindbeck's analysis is the almost total absence of recognition that religious beliefs bear directly on the issues being discussed.

In a different study (McCarthy _et al_, 1981) the four BSCS books were also analyzed for bias.* While each of the four was published by a different company, all were written under grants from The National Science Foundation with funds appropriated by Congress. They are reputedly used by more than fifty percent of American high school students studying biology (Hurd, 1976). Analysis of state adoptions revealed that of the twenty one states requiring an agency recommendation, nine states have approved two of the books, eleven states have approved a third, and twelve have approved a fourth (McCarthy, 1981, p. 125).

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*The four textbooks are: _Biological Science: Molecules to Man_, 3rd ed. (Houghton Mifflin Co., 1976); _Biological Science: An Inquiry Into Life_, 3rd ed. (Harcourt Brace Jovanovich, 1973); _Biological Science: An Ecological Approach_ (Rand McNally Co., 1973); _Modern Biology_ (Holt, Rinehart & Winston, 1977).

The combination of their tax dollar funding, their development by a quasi-governmental agency, and their widespread official adoption and use gives this group of texts a power not accorded many school textbooks.

In analyzing these books the research methodology consisted of summarizing tenets (Appendix A) identified in Humanist Manifesto I (1933) and Humanist Manifesto II (1973). The texts were examined for the degree of congruence between these tenets and the perspectives which they presented. Hundreds of passages in all four demonstrate that the books express several key theses: (1) the origin of the universe through natural processes; (2) the naturalistic development of life from non-life; (3) the evolution of present living forms through mutation and natural selection; and (4) the evolution of human beings from an ancestry common with apes (Bird, 1978). These theses on the face of them contradict traditional religious belief on these points. Both the aggressive explication of these beliefs and the ignoring of the alternative beliefs represent a bias both against traditional religious beliefs and for the viewpoint of secular humanism as expressed in the Humanist Manifestos. One summary "doctrine" in the Manifestos is "Humanism holds to an evolutionary explanation of human origins and development," while another is "Humanism believes that the scientific method is applicable to all areas of human concerns, and is the only valid means of determining truth" (see Appendix A). There is a high degree of congruence between these Manifesto beliefs and the implicit and explicit teachings of these books. When authors incorporate into their texts views on the nature and destiny of man, and not just the biological data, then they may be said to be ideologically biased. When the bias is identified with secular humanism, then one may conclude that the views are hostile to traditional religious beliefs in these same areas. The bias is more basic than simply underrepresentation of traditional views but an explicit teaching of those views hostile to it.

In summary, these four texts in secondary biology seem to have shifted from the traditional focus on biological concepts to controversial socio-moral issues. In so doing the possibility of exhibiting bias is increased. In this sample the result has been that traditional grounding of values has not only been underrepresented but almost totally replaced by the values sanctioned by secular humanism.

### Civics/goverment Text

This curriculum area is a required course in either junior or senior high in most schools; the textbook selected (American Political Behavior, 1972) has been identified as one of the two current front runners in sales (Le Fever, 1978). It appears on the adoption list of eight of twenty-one states having such procedures (McCarthy _et_ _al_, 1981, p. 126).

The McCarthy study found a striking and explicit similarity between the creed of humanism and the viewpoint of this text. It is illustrated by the humanist doctrine which says that the scientific method is applicable to all areas of human concern, and is the only valid means for determining truth (Appendix A). Both in the _Teacher's Guide_ and the main text this view is explicitly underscored. The _Guide_ says that one of the most important goals established for the text is "influencing students to value scientific approaches to the verfication of factual claims and rational analysis of value claims" (p. 2). While admitting to some limitations of the scientific method, "social scientists feel that by emulating the scientific method to the greatest possible degree, they can uncover more of the regularities of human behavior than have previously been set forth" (p. 11).

In the student text the commitment is made even more explicit in the following:

> Scientific inquiry is the best method we have for making decisions about competing alternative hypotheses about reality. It is the best method, because it is the most useful and reliable (p. 56).

This is a close paraphrase of humanist doctrine 2 (Appendix A) and contrasts sharply with the religious and many other disciplines' views on the sources of moral truth.

This explicit commitment leads consistently to several other key beliefs of humanism. Doctrine 4 is that humanism affirms an anthropocentric and naturalistic view of life. This is evident from the way the authors treat other nonscientific approaches to understanding political behavior, one of which is called "the method of Revelation." It is judged to be inadequate because:

> There is no easy way to confirm the claims of those who have experienced revelations. Ultimately, one must accept the word of the prophet on faith or reject his statements (p. 55).

The authors state that they are not opposed to religion, its beliefs or values. Indeed they point out that many scientists are religious people who attend church (p. 53). However, as the previous passages show, revelation claims do not stand up to the test of their understanding of the scientific method and are thus quietly discounted.

One looks in vain in the text for any serious treatment of the institution of the church and its role in society. Ignoring the church does not seem to be an oversight, but a conscious decision to discount the claim that the church offers a normative vision of life that has a bearing on social life and political principles. The claim of the church to a normative vision of life that has a bearing on society is openly discredited in the section entitled "Beliefs Based on Faith." Here the text says, "A belief based on faith cannot be tested scientifically, since it cannot be confirmed or rejected in terms of what exists" (p. 53).

The irrelevance of religious beliefs and the role of the organized church in political events is particularly striking in the treatment of the Montgomery, Alabama bus boycott of 1955-56 (pp. 132-139). In a generally sympathetic treatment of the black cause the text tells the story of how segregation was fought and eventually defeated. The fact that Martin Luther King was a pastor and that the black churches played a key role is ignored. Political power and efficient organization are identified as the key factors. Thus the irrelevance of organized religion and theism are effectively taught by ignoring the church's impact on a political struggle in a very specific instance. At best such a representation of Martin Luther King, Jr.'s life and actions is a serious distortion of the truth.

A different, but related, perspective of the text relates to Doctrine 3, which states that humanism affirms cultural relativism, the belief that values are grounded only in a given culture and have no transcultural normativity. This view appears in both explicit statements and in the book's overall treatment of various dissident groups in American politics. A general explanation of how values are grounded is provided:

> Through the process of socialization, an individual learns what is considered right and wrong political behavior in his society. Through socialization an infant born in the United States of America learns to behave politically in the American way (p. 101).

Whether in a description of the Amish (pp. 91-99), the poor blacks in the Alabama bus boycott (pp. 132-138), the anti-war demonstrators (pp. 129-131, 155-158), or other groups, the beliefs, values, and priorities of any group are shown to stem essentially from the cultural conditioning of the group. Thus the student is taught that values are culturally bound. This contrasts sharply with the traditional religious belief that there are value norms which transcend any given culture.

The evidence suggests that this civics/government text does indeed exhibit bias -- one that goes deep into politics and covers fundamental ways of looking at society and its institutions. By both underrepresentation of the role of religious belief and the church in society and the negative treatment of the grounding of religious belief, this text clearly fails the test of equity -- of fairness.

### History Texts

Most states require a course in American history before a student graduates from high school, so all students receive some formal instruction in at least one period of history. The American history text selected (Todd and Curti, 1972) has been approved by ten of the twenty-one states having adoption policies. Estimated sales figures reveal that the text sold 200,000 copies in 1977 alone. It is therefore a widely adopted and respected text -- and one that according to one study unabashedly states its perspective (McCarthy, 1981).

Humanist Doctrine 1 states that humanism believes an evolutionary explanation of both human origins and development. While this book does not address the question of human origins, it does perpetuate notions of evolutionary development by stressing adaptation to an environment and natural selection. For instance, in the sections on American colonization (pp. 54-96) the authors consistently point out that the settlers had to change their manners, language, techniques, and values, for the new environment demanded radically new emphases and techniques in the lives of the colonists. Either the colonists had to meet the challenges of the frontier or suffer dire consequences. Although undisguised and explicit passages revealing this are not abundant, the book consistently uses the evolutionary model of adaptation and change to a new environment to explain the failures and successes of various leaders and movements, and largely ignores the role of religious belief in shaping that adaptation.

The text also has a strong commitment to the scientific method, not only as a valid means for determining truth in history but also as the only reliable method with which to understand all areas of human concern. First, the authors believe in using the scientific method in the writing of history. The student is told:

> Like the social scientist, the historian uses the scientific mode of inquiry in making his investigation.... In subjecting their sources of evidence to "the most severe and detailed tests possible," historians use scientific modes on inquiry... (pp. 206-207).

Second, the authors favorably portray the advancement of the scientific method in American culture. For instance, the authors highlight the scientific method as it was applied to medicine, agriculture, and chemistry (pp. 556-559, 810-817). Another example of eulogizing the scientific method comes toward the end of the book:

> ... by the 1970's the United States and other technologically advanced nations had the capability -- or could acquire the capability -- of doing just about anything men wanted to do. Stated concisely, through science and technology men had acquired Godlike powers (p. 822).

Finally, the authors assent to the application of the scientific method to other areas of life. One of the striking features of this text is a series of essays, interspersed throughout the book, explaining the nature, methodology, and concepts of selected social science disciplines. Case studies in these areas are also provided that demonstrate how the findings of these investigations can aid us in understanding the issues and periods of American history. The authors emphasize that the scientific method is a common component of all these disciplines. For example, in the essay on "Sociology" the authors write:

> These are the scientific methods of inquiry developed and refined by sociologists .... The social sciences, then, although they differ greatly in the questions they ask, do not differ greatly in their methods of investigation (p. 94).

In their defense, the authors might contend that they are merely attempting empirically to describe the present state of affairs in the social sciences and history. However, by highlighting and emphasizing the exclusive use of the scientific method in all areas of life, without paying due attention to other methods of determining truth, they are exposing a profound bias in their presentation. Their stance is therefore an epistemological commitment and not merely a commitment to scholarly accuracy.

Another tenet of naturalistic humanism is the belief that values are grounded only in a given culture and are not normative in another culture (Doctrine 3). Such cultural relativism comports with several points made in this text, especially in the sections dealing with the colonization of America. The authors discuss how much the values of the pioneers changed in their new environment; that this happened is understandable and plausible. However, the authors go a step further and suggest that all values are relative to a given culture (p. 93).

Another principle of naturalistic humanism is the affirmation of an anthropocentric and naturalistic view of life (Doctrine 4). In various subtle and perhaps unwitting ways the text concurs with this creedal statement, as the following excerpts illustrate. Viewing history as "the recod of mankind on earth" (p. 1), the authors describe "the freedoms we cherish, the material comforts we enjoy and the institutions that serve us" as the products of man (Teacher's Manual, p. 2). The history of America is regarded as "the most dramatic and significant story in all human history" (p. 6). (Hardly a scientific fact!) The Constitution is regarded as "the supreme law" (p. 189). In reflecting on the bicentennial, Americans should celebrate that:

> ...through understanding and through participation in the democratic political process, they have been able to solve their problems (p. 843).

(This statement is among other things simply very bad history since the Civil War represented a major failure of democracy to solve a national problem. Indeed, the Civil War was in many respects a conflict over values so discrepant that physical violence was the only "answer.") In the preface to the Teacher's Manual, the authors express their statement of purpose:

> But if we can help our students to face these problems courageously, intelligently and with humility, we may hope that they will create a richer and more meaningful life for themselves and future generations (p. 1).

Man is always at the center of the picture the authors paint. What this picture reveals is more than just an absence of transcendent norms or the Christian religion. It asserts an optimistic faith in the ability of man both to create and shape the world he lives in and to solve his own problems. Like the adherents of naturalistic humanism, the authors seem to believe that man is autonomous.

Another very recent study (Bryan, n.d.) surveyed twenty American history texts approved for use in the Montgomery County, Maryland school system. The results of that study are given in great detail. The author selected some texts for limited approval, but most were criticized for their treatment of the role of religion and religious figures in America. Subtitled "How Public School Textbooks Treat Religion," the study by an ecclesiastical historian found these representative texts to be a mixture of anachronism, discontinuity, and oversimplification (p. 6) in most of their treatment of religion.

Of several conclusions of significance for this report one is that "there is a remarkable consensus to the effect that, after 1700, Christianity has no historical presence in America" (p. 3). Another conclusion was that in representing Puritan ideas and Puritan institutions, "almost every referrence to Puritanism is negative" (p. 4). The study also found that later religious and ecclesiastical developments (like the Great Awakening) and their influence on social issues (such as abolition, immigration, women's suffrage, and temperance) are either ignored or misrepresented (p. 11-12).

Thus, this sampling of American history textbooks reveals that by both historical criteria and pedagogical principles, they underrepresent traditional beliefs or treat them pejoratively.

## Elementary Social Studies Texts

Social studies covers a wide range of subject matter dealing with people interacting with each other and their environment. Because its focus is on persons and their social institutions many value-related questions must be treated, whether in our culture or some other. Some are: Where does the civil government get its authority? What is the family structure like? What role does the church and religion play in the lives of people?

One recent text (Cangemi, 1983) selected was analyzed for the amount of attention given to the religious dimension of life, classifying such treatment into the incidence of (1) mention of devotional religious acts, (2)depiction of persons with an ecclesiastical identity, and (3) moral issues portrayed as influenced by religion. Since this text is a world culture text it discusses many societies, ancient, medieval, and modern. In each culture the role of religion, its rituals and its beliefs about ethical matters as well as the afterlife was described, usually in purely descriptive terms. Only occasionally are the cultures evaluated negatively, such as when the caste system related to the Hindu religion is called "cruel" (p. 261). Religious leaders, like Gandhi, Confucius, Muhammed, and Joan of Arc are given positive identification.

A striking exception is the final chapter on the United States, treated in twenty pages. References to religious institutions and leaders is non-existent. The only reference occurs in the simple assertion: "Americans are free to worship as they please" (p. 424). Also, the chapter on "The Soviet Union" has not a single line which would state the role of religion in its culture.

While the total percentage of lines exhibiting a relgious dimension in the student text is .029, the Teacher's Edition and the editorial materials, consisting of "Section Review" questions contain even less. No mention of religion occured in any of the review or discussion questions provided at the end of each chapter, thus suggesting to both student and teacher its insignificance in understanding each society.

In summary this textbook for upper elementary students included references to religion in most, but not all chapters, but neither the teacher nor the student is given encouragement to react to or discuss such influence. The underrepresentation criterion would be most evident in the chapters on the United States and Russia.

Analysis of another secondary social studies text by Weitzman and Gross (1974) revealed a greater degree of similarity in the student text and the instructor's guide than the one just described. The percentage of lines devoted to the religious dimension was 7% in the student text and 4% in the teacher's edition. The religious dimension in the text is often tied to the art, drama, marriage customs, and holidays of a culture. The description is often sympathetic. The manual for the teacher has, for example, the objective:

> Students should be able to respond with understanding and empathy to the myths and creation stories of historical and living peoples and then to the values inherent in these stories (p. 10).

Chapter two: "From Angel to Ape," contains material on the conflict between religious and scientific beliefs about human origin and development. The attempt of remain neutral is expressed in the Guide by the objective that the student should be able to:

> Characterize religious and scientific explanations of creation and understand the values of each in human societies (p. 11).

Thus in general this text is neutral, and sometimes sympathetic, toward beliefs about origins derived from religion, although it typically underrepresents traditional religious beliefs.

A way in which this text is subtly pejorative in its treatment of religion is in associating it with myth and ignorance, and with early primitive cultures, rather than with sophisticated contemporary thinkers in America and the West. Religion and the values derived from it are depicted as an historical phenomenon, powerful in early cutlures, but not a living alternative for today.

One of the most controversial of the numerous elementary school textbook series is Man: A Course of Study (MACOS), designed for fifth grade. The series contains a wide array of teacher's manuals, student texts, student activity sheets, records, films, maps, and simulation games. It was produced in the middle sixties under a grant from the National Science Foundation, which in turn is funded by congressional appropriations. The series is reported to have cost over seven million tax dollars for its development and marketing (Marshner, 1975). Like the BSCS biology texts, the series thus can be said to represent a more "official" ideology than any published by private publishers.

Analysis of state adoptions (McCarthy, 1981) reveals that only one state, California, includes MACOS on its approved list, a low number probably because of its controversial qualitities. Objections to the materials are many and varied, and not all are relevant for this study. The charges most relevant to our study are that it aggressively teaches both cultural relativism (Doctrine 3) and environmental determinism (Doctrine 6). Much of the controversy centers on the unit dealing with Netsilik Eskimos, the only unit dealing with humans. It is also the longest of the units. It is preceded by units dealing with the king salmon, the herring gull, and the baboon, in that order. One might wonder why units dealing with animals dominate in a social studies program named Man: A Course of Study, but what all the units have in common is a focus on mating habits, infant rearing practices, and family structure in both animal and human social groupings, in order for simple to complex.

There is considerable evidence in both student and teacher materials that MACOS teaches ethical and cultural relativism. Doctrine 3 holds that values are grounded within a culture and have no transcultural normativity. Since the student materials are so varied, their ideological outlook is not readily apparent on the surface. However, a number of social practices in the Eskimo unit, such as cannibalism, wife-sharing, and senilicide (abandonment of the aged) are consistently portrayed as plausible and natural responses to the social situation. The student materials do not contain any negative evaluation, but merely describe these practices. However, the materials for teachers reveal a clearer ideological orientation. A separate publication, Talks to Teacher (Dow, 1970), contains explicit observations that signal congruence between the orientation of MACOS and the sectarian and creedal formulation of humanism on ethical relativism. The project director states as a major objective:

> Second, we hope that through this course children will come to understand that what we regard as acceptable behavior is a product of our culture (Dow, p. 6).

Elsewhere (Dow, 1975) he has been even more explicit about whether values are transcultural. In describing one of the overall effects of the materials he says:

> For one thing, it questions the notion that there are "eternal truths" about humanity that must be passed down from one generation to the next (p. 80).

The MACOS series conveys the measage of humanist Doctrine 6, that humanism affirms cultural determinism.

When elements of the humanist doctirnes of evolution, cultural relativism, and cultural determinism are present as shapers of curricular materials produced by a quasi-governmental agency, one may well ask whether MACOS does not indeed teach a civic religion which opposes traditional theistic positions on the same issues.

In summary, these texts in social studies would underrepresent religion as a living force today and are pejorative in such underrepresentation, even when neutrally described. The third, the MACOS materials, reveals most clearly the ideology of humanism as the perspective which is offered as the alternative to traditional religion and its values.

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## APPENDIX A

## SUMMARY OF A HUMANIST CREED*

1. Humanism holds to an evolutionary explanation of both human rights and development.

Manifesto I, second thesis:

> Humanism believes that man is a part of nature, and that he has emerged as a result of a continuous process.

Manifesto II, second thesis:

> Modern science descredits such historic concepts as the "ghost in the machine" and the "separable soul." Rather, science affirms that the human species is an emergence from natural evolutionary forces. As far as we know, the total personality is a function of the biological organism transacting in a social and cultural context.

2. Humanism believes that the scientific method is applicable to all areas of human concern, and is the only means of determining truth.

Manifesto I, fifth thesis:

> Religion must formulate its hopes and plans in the light of the scientific spirit and method.

Manifesto II, Preface:

> We need to extend the uses of scientific method, not renounce them.

Manifesto II, first thesis:

> The controlled use of scientific methods, which have transformed the natural and social sciences since the Renaissance, must be extended further in the solution of human problems.

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*While this summary from Humanist Manifesto I (1933) and Humanist Manifesto II (1973) is the work of the author, a remarkable similar list of six "tenets" of humanism has been identified by John Whitehead and John Conlan, "The Establishment of the Religion of Secular Humanism and its First Amendment Implications," Texas Tech Law Review, 10 (1978).

3. Humanism affirms cultural relativism, the belief that values are grounded only in a given culture and have no transcultural normativity.

Manifesto I, fifth thesis:

> Humanism asserts that the nature of the universe depicted by modern science makes unacceptable any supernatural or cosmic guarantees of human values.

Manifesto II, third thesis:

> We affirm that moral values derive their source from human experience. Ethics is autonomous and situational, needing no theological or ideological sanction. Ethics stems from human need and interest.

4. Humanism affirms and anthropocentric and naturalistic view of life.

Manifesto I, eight thesis:

> Religious humanism considers the complete realization of human personality to be the end of man's life and seeks its development and fulfillment in the here and now.

Manifesto I, tenth thesis:

> It follows that there will be no uniquely religious emotions and attitudes of the kind hitherto associated with belief in the supernatural.

Manifesto I, fifteenth thesis:

> Man is at last becoming aware that he alone is responsible for the realization of the world of his dreams, that he has within himself the power for its achievement.

Manifesto II, first thesis:

> We find insufficient evidence for belief in the existence of supernatural; it is either meaningless or irrelevant to the question of the survival and fulfillment of the human race. As non-theists we begin with humans, not God, nature, not deity. Be we can discover no divine purpose or providence for the human species. While there is much we do not know, humans are responsible for what we are or will become. No diety will save us; we must save ourselves.

5. Humanism affirms an ethic of individualism, one in which personal values take precedence over community standards for behavior.

Manifesto II, fifth thesis:

> The preciousness and dignity of the individual person is a central humanist value.... We believe in maximum individual autonomy consonant with social responsibility.

Manifesto II, sixth thesis:

> While we do not approve of exploitive, denigrating forms of sexual expression, neither do we wish to prohibit, by law or social sanction, sexual behavior between consenting adults.... Short of harming others or compelling them to do likewise, individuals should be permitted to pursue their life styles as they desire.

Manifesto II, seventh thesis:

> To enhance freedom and dignity the individual must experience a full range of civil liberties in all societies.... It also includes a recognition of an individual's right to die with dignity, euthanasia, and the right to suicide.

6. Humanism affirms cultural determinism, the belief that values in a given society are largely determined by environmental circumstances.

Manifesto I, fourth thesis:

> Humanism recognizs that man's religious culture and civilization, as clearly depicted by anthropology and history, are the product of a gradual development due to his interaction with his natural environment and with his social heritage. The individual born into a particular culture is largely molded to that culture.

7. Humanism believes in the innate goodness and perfectibility of the human species.

Manifesto I, fifteenth thesis:

> We assert that humanism will: (a) affirm life rather than deny it; (b) seek to elicit possibilities of life, not flee from it; and (c) endeavor to establish the conditions of a satisfactory life for all, not merely for the few. By this positive morale and intention humanism will be guided, and from this perspective and alignment the techniques and efforts of humanism will flow.... Man is at least becoming aware that he alone is responsible for the realization of the world of his dreams, that he has within himself the power for its achievement. He must set intelligence and will to the task.

Manifesto II, Preface:

> But views that merely reject theism are not equivalent to humanism. They lack commitment to the positive belief in the possibilities of human progress and the values central to it.... The humanist outlook will tap the creativity of each human being and provide the vision and courage for us to work together. This outlook emphasizes the role human beings can play in their own spheres of action.

# SECTION 1: PART 2

## Religion and Traditional Values in Public School Textbooks: An Empirical Study

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# Religion and Traditional Values in Public School Textbooks:
# An Empirical Study

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(This study is part of an NIE Grant: Equity in Values Education: Do the Values Education Aspects of Public School Curricula Deal Fairly with Diverse Belief Systems (NIE G-84-0012; Project No. 2-0099)

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## Abstract

The general purpose of this project was to systematicaly investigate how religious and traditional values are represented in today's public school textbooks. The general finding is that public school textbooks present a very biased representation of both religion and of many traditional values.

Each particular study (summarized below) was based on a careful reading of a very representative sample of widely used public school textbooks. The books were read and scored by the Principal Investigator. All results were verified by independent evaluators. Studies 1-5 deal with how religion and some social and political issues are represented in Social Studies texts for Grades 1-6; Study 6 deals with the same topics as portrayed in High School American history books; Study 7 investigates how religion and certain traditional values are portrayed in the books used to teach reading, Grades 3 and 6.

Study 1: The Treatment of Religion in Social Studies Textbooks: Grades 1-4.

Not one of the 40 books in this study had one word of text that referred to any religious activity representative of contemporary American life. That

is no text referred to any present day American who prayed, or participated in worship or in any other way represented active religious life. One of the specific functions of these social studies texts is to introduce the student to contemporary American society. A few images (without captions) did refer to worship or religious activity. These uncommon images showed Jewish or Roman Catholic religious scenes, e.g. Lighting Sabbath Candles, a priest talking to children. There were a few more images referring to religious life indirectly, e.g. photos of churches, the Pledge of Allegiance, with its expression "one nation under God." There was not one word or image that referred to any form of contemporary Protestantism in these books.

### Study 2: Religion in the Introduction to American History Textbooks: Social Studies, Grade 5

Except for coverage of religion in colonial America and the early Southwest Missions, there was little coverage of religion in American history. The treatment of the last 100 years of American history was almost devoid of any reference to religion. Examples of significant religious aspects of American history that were without one reference in any of these books include: the great awakening of the 1700s, of the 1800s, the urban revivals of the 1870s and 1880s, the Holiness-Pentecostal Movement, and the Born Again Movement of the 1960s and 70s. There was no reference to the Catholic school system built in response to the need for religious freedom or to any of today's Protestant schools. The proportion of pages with references of any kind to religion dropped from slightly over 50% for those covering history in the 1600's to 10% for the 1700's, to 4% for the 1800's, to under 2% for pages referring to history in the 1900's. This represents roughly a 25-fold drop.

Study 3: Religion in World History or World Culture Textbook: Grade 6

These books showed the following deficiencies with respect to religion:

1) A serious neglect of the importance of ancient Jewish history
2) A clear neglect of the life of Jesus of Nazareth; an occasional strong emphasis on Islam
3) Little, if any treatment, of the first 1000 years of Christianity
4) Neglect of Eastern Orthodox Christiantiy and the Byzantine Empire
5) Little, sometimes no coverage of the Protestant Reformation
6) A neglect of Christianity in the last 200 years.

In conclusion there was not one word or image in all the social studies books (Grades 1-6) that referred in any way to the powerful and active world of contemporary American Protestantism. For example, the world of the Bible Belt, of Gospel Songs, of TV evangelists, of the born again Christian, and of the evangelicals was without reference of any kind.

Study 4: Family Values in Social Studies Textbooks: Grades 1-4

The family was often mentioned in the text directly and indirectly through photos. The notion that marriage is the origin and foundation of the family was never presented in any of these books. In particular, the words "marriage," "wedding," "husband," "wife," "homemaker," "housewife," did not occur once in these books. Not one of the many descriptions or comments on family suggested that being a mother or homemaker was a worthy, dignified and importantant role for a woman.

Study 5: Other Observations on the Social Studies Textbooks: Grades 1-4

There was a strong liberal bias in these texts demonstrated by their failure to even once introduce a typically conservative political or social issue. Thus, none of these texts ever referred to any problems of the modern family, e.g., drugs, divorce, etc.

Many of these books picked out certain people to serve as "role models," that is, to represent important people and admirable Americans. These people were given a photo and special coverage on their life and accomplishments. All such role models who had political or ideological significance for American society since World War II were tabulated. (People selected as role models from the arts, sports, and science had less political and social significance and were not investigated.) The results were striking. Of the 23 such role models, 13 were Democrats and 3 were Republicans and all the remaining seven were associated with liberal political or social causes. The few Republicans and conservatives were women -- not one contemporary role model was a conservative or a Republican male.

One other aspect about these books should be mentioned. They did not have one mention of people giving time or money to charity, e.g. no family budget included funds for charity, much less for church contributions.

### Study 6: U.S. History Textbooks: Grade 11 or 12

These books were much longer and more complex than the 5th grade texts. Of course, they should be since in many cases one or more of the co-authors were prominent U.S. historians at major universities. The best general summary statement of their treatment of religion is to say that none of them came even to close to adequately presenting the major religious events of the last 100 years. For example, not one book gave any information that would allude to the historical origins of today's religious right. Not one text had a word about the turn of the century religious activity of William Jennings Bryan; there was not one reference to such prominent Protestant preachers as Billy Graham, Norman Vincent Peale, Oral Roberts, or Jerry Falwell.

Even more important was the omission in all these texts of the essential fact that religion has played a significant role in American history. This fact has been mentioned by astute foreign observers since Alexis de Tocqueville.

In addition many of these texts had a pronounced liberal political bias in the treatment of U.S. history since WWII.

Study 7: Religion and Other Values in Readers: Grades 3 and 6

670 stories and articles from widely used Grade 3 and 6 readers were analyzed. Not one story or article in these books (used to teach reading) had a religious or spiritual theme as central to it. A small number of stories had religion as a secondary theme and some others had occassional secondary references to traditional religion. As with the social studies texts, most of the relatively few references were to Catholicism, Judaism or religion in the life of black Americans; there was not one reference to a representative form of Protestantism -- in particular Bible Belt, fundamentalist, and evangelical Protestantism was without a reference. Mainline Protestantism was not mentioned. Other notable findings were: American business life was ignored, since only one story featured achieving a business success, and that was a black woman banker born in 1867; and this story's primary emphasis was a feminist one. No story featured an immigrant who made good in America in business or in a profession; there were only five stories with a patriotic theme, but all of these dealt with the War of Independence (over 200 years ago), and four of them were about girls and had more of a feminist meaning than a patriotic significance. No story featured a mother or motherhood as important and positive, nor did a story give any importance or positive significance to babies; however there were many aggressively feminist stories and articles.

# Religion and Traditional Values in Public School Textbooks:

# An Empirical Study*

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The general purpose of this first series of studies is to observe how religion, religious values, family and family values are represented in the typical Social Studies textbooks used in the nation's public schools. Study 1 focuses on the treatment of religion; Study 2 is concerned with how the family is represented; and Study 3 describes unexpected findings primarily political in nature that are, however, related to the topics of religion and family.

## Social Studies Textbooks Grades 1-4: Sample Selection

The ten sets of six books that were selected are listed in Table 1 by publisher, copyright date. Also given in Table 1 are the states that have approved the text by putting it on their list of officially adopted or approved texts. The sample was selected as follows: (1) All social studies texts adopted by the states of California and Texas were included.[1] These two states were selected because of their large school age populations and because many other states look to their adoption lists for guidance in selecting their own texts. (2) In addition, any other texts adopted by both the states of Georgia and Florida were included.[2] This resulted in the ten sets listed in Table 1. We would have selected books from states in the

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*Part of Final Report: NIE-G84-0012; Project No. 2-0099; Equity in Values Education

[1] Textbook Adoptions 1983-84. Sacramento, CA: Office of Curriculum Framework and Textbook Development, State Department of Education, 1983; Textbooks, Current -- Adoption 1982-1983. Austin, TX: Texas Education Agency, 1982.

[2] Catalog of State-Adopted Instructional materials 1983-84. Tallahassee, FL: State of Florida, Department of Education, 1983: The Georgia Textbook List 1983. Atlanta, GA: Georgia Department of Education, Textbooks and Title IV Local System Support Division.

Table 1

Publishers and adoption states of the ten social studies textbook sets used in Study 1. Further information on the sample of 60 books, each set covering grades 1-6, is listed in the Appendix, Table A.

| Publisher and Copyright | Adoption States |
|---|---|
| 1. Allyn and Bacon (formerly Follett) - 1983 | CA, TX and by AL, GA, IN, NC, NM, OR, VA |
| 2. D. C. Heath (formerly American Book Co.) - 1982 | FL, GA and by AL, AR, ID, IN, NM, NV, OK, OR, VA |
| 3. Holt, Rinehart, & Winston - 1983 | CA and by ID, NC, OR |
| 4. Laidlaw Brothers - 1983 | TX, and by AL, AR, FL, GA, ID, IN, MS, NM, NV, OK, OR, SC |
| 5. Macmillan - 1982-1983 | CA, TX and by AL, AR, GA, MS, NC, NM, OK, UT, VA |
| 6. McGraw-Hill - 1983 | CA and by GA, ID, NC, NM, NV, OK, OR, VA |
| 7. Riverside (formerly Rand McNally) - 1982 | FL, GA and by AL, ID, NC, NM, NV, OK, OR |
| 8. Scott Foresman - 1983 | CA and by AL, AR, FL, GA, ID, IN, MS, NM, NV, OK, OR, SC, UT, VA |
| 9. Silver Burdett - 1984 | CA, TX and by AL, AR, FL, GA, ID, IN, NC, NM, OK, OR, UT |
| 10. Steck-Vaughn (formerly Scholastic) - 1983 | CA, TX and by AL, GA, MS, NV, SC |

northeast, but none of these states has official adoption lists. The books actually used in such states depend on local choices since there is no official state list of texts from which choices must be made.

Each of the publishers in Table 1 refers to a series or set of six texts covering Grades 1-6. The complete list of titles of all six texts for each publisher listed in Table 1 is given in Table A in the Appendix A.

This sample of ten sets is very representative of the nation as a whole. They include, of course, all the social studies texts permitted for use in California and Texas. These two states account for 9.9% and 7.0% respectively of the US student population; that is, 16.9% of the total US student population.[3] There are 15 other states whose official adoption lists we were able to obtain: Alabama, Arkansas, Florida, Georgia, Idaho, Indiana, Mississippi, New Mexico, Nevada, North Carolina, Oklahoma, Oregon, South Carolina, Utah, and Virginia. (These states with their list of adopted texts were provided by EPIE; see Appendix A Table B for complete information.) The list of ten texts in Table 1 accounts on the average for 71% of the texts on these other states' adoption lists. If we generalize from these 15 states to the rest of the country then our sample represents approximately 71% of the texts used outside of California and Texas. Since we cover all the texts approved for use in California and Texas one estimate is that 87% of the nation's students use the books in the study's sample. This estimate may be somewhat high and needs some qualification. It is possible that states that do not officially adopt textbooks are more varied in the books they use as compared to the 17 states whose official adoption lists we used. This possibility is hard to judge since statistics on the books used by schools in non-adoption states are not available. However, there is not likely to be much difference since it is well known that roughly 10 to 15 publishers account for the overwhelming majority of the books used for a given subject, including social science. The Table 1 list has 10 of these publishers, and due to the influence of California and Texas, the present sample of 10 contains the larger Social Science sellers within the set of 15 or so possible candidates. Thus, an estimate that the sample used here accounts for 70% of those used in the country seems reasonable, even conservative.

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[3] Statistics from Digest of Educational Statistics. Washington, D.C.: U.S. Government Printing Office, 1982. Based on 1981 statistics.

Furthermore, there is no reason to think that the five or six fairly commonly used texts that are not in the sample are in any way very different from those in the sample. In fact, a quick survey of two sets of books not in the present sample showed very little difference from those in Table 1.

There is one other minor qualification about the popularity of the sample used here. The books officially adopted by adoption states sometimes have slightly different copyright dates (usually a few years earlier) as compared to the books used in this sample. The big publishers usually up-date in minor ways their social studies textbooks every two or three years, while adoption states may wait 5 or 6 years between official adoptions. Thus some states may be using a slightly earlier version of the books studied here. The differences between a book with the same title and authors but a slightly different edition (copyright) are small and would not effect the generality of the findings based on the Table 1 sample.

## General Characteristics of the Sampled Books

All of the ten sets of books in the sample (Table 1) turned out to have the same general structure or format. The Grade 1 texts delt with the individual student in the family and school setting; Grade 2 texts expanded the setting, usually to include the student's neighborhood; Grade 3 expanded the context further to include the life of the surrounding community, e.g. town or city, and Grade 4 included the different possible regions of the country or sometimes world regions. These Grade 4 texts were a kind of geography text mixed with stories about the life of the people in a given region. All were rather similar to the National Geographic Magazine in treatment; those that covered regions of the world gave some emphasis on U.S. regions as well.

The books for these first four grades also included aspects of U.S. history or world culture. Because of the homogeneity of the sets for the first four grades, they are analyzed together. The Grade 5 texts were all introductions to U.S. history and Grade 6 texts were all introductions to world history or to world cultures. The analyses of the Grade 5 and Grade 6 books are each treated separately below.

## Study 1: Religion in Social Studies Textbooks: Grades 1-4

### Scoring

References in the books to religion were scored as text items if they were made with words, and image items if they occurred in pictures. Primary religious references are defined as those that refer in words or pictures to religious activity such as praying, going to church, participating in a religious ceremony, giving religious instruction, etc. Secondary religious references are those that refer to religion in some indirect way, such as mentioning the date a church was built; or referring to a minister as part of the community; or a photograph of a church; or a scene showing the Amish in a buggy, or Jews by an Israeli parade-float as part of a treatment of different ethnic groups in the U.S.

## Reliability

The reliability of scoring the different religious categories was checked by having the texts scored by an independent scorer provided by E.P.I.E. The summary score sheets of all books (Grades 1-4) based on the observations of the PI were sent to EPIE for an independent check. The external judge at EPIE noted any references to religion that were missed by the PI. There were three external judges; each checked the PI's scoring of three or four of the publishers, grades 1-4, in Table 1. Two of the 24 examples of a primary reference to religion were missed by the PI. These two are included in Table 2. It is therefore likely that Table 2 represents 100% or close to 100% of all such references in the sample. Of the 76 secondary religious references in Table 3, 15 were detected by the outside judges, i.e. missed by the PI. It is unlikely that many additional secondary references were missed by both judges, hence Table 3 probably contains close to all of such references. As noted any item missed by the PI was included in the data for purposes of analysis. As mentioned above, religious items were scored as either primary or secondary. This distinction was made very reliably as the PI and the outside judges agreed 100% of the time as to which of these two categories a given reference to religion belonged in. The summaries of all Social Studies Textbooks grades 1-4 can be found in Appendix B.

## Results

Table 2 shows the frequency and type of each primary religious reference in the 40 sample textbooks, grades 1-4.

The first result is that none of the books had one text reference to a primary religious activity occurring in representative contemporary American life. The closest any book comes was a reference to the life of the Amish -- a small, rural Protestant group whose distinctive way of life has not changed

### Table 2
### Primary References to religion in Social Studies Texts Grades 1-4
### (American history and society only)

| Book | Grade 1 | | Grade 2 | | Grade 3 | | Grade 4 | |
|---|---|---|---|---|---|---|---|---|
| (publisher) | Text | Image | Text | Image | Text | Image | Text | Image |
| 1. American Book/Heath | - | - | - | - | - | Pilgrims pray at Tgiving | - | - |
| 2. Follett | - | - | - | - | - | - | - | - |
| 3. Holt | - | Jewish lt candles | - | - | pilgrm went to worship | Pilgrm pray at Tgiving | Puritn | Puritn relig service |
| 4. Laidlaw | - | - | - | Jewish with Yarmulke at grave | - | rabbi rolling scroll; priest (R.C.) talking to kids | - | - |
| 5. MacMillan | - | - | - | - | Pilgrm reads Bible at TGiving; Sp. Priests to teach Christianity | Family at Tgiving praying; | - | - |
| 6. McGraw-Hill | - | priest (prob. R.C.) teachs kids | - | - | - | - | - | - |
| 7. Riverside | - | - | - | - | - | - | - | - |
| 8. Scott, Foresman | - | - | - | - | Amish believe Bible says work land stay together, keep away from non-Amish | - | Mayflower passen. prayed; Pilgrims thnkd God; Puritan girl's day: attnded church | - |
| 9. Silver-Burdett | - | - | - | Tgiving family prayng | - | minister at sickbed | Fr. Serra & Calif. missions (twice) | photo of Fr. Serra |
| 10. Steck-Vaughn/ Scholastic | | Jewish lt candles | - | - | - | - | pilgrms prayed | - |

in centuries. They are not representative of today's Protestant Christian life.

Another reasonably close reference is a story on a Spanish urban ghetto, "El Barrio." In this story the complete relevant text reads "Religion is important for people in El Barrio. Churches have places for dances and sports events." This is not a primary reference to religion since no actual religious activity is described. Furthermore, the text doesn't mention Christianity or Roman Catholicism, and the churches are noted as places for fun and games, not as places for worship. Finally, El Barrio is something of a special ethnic environment; it certainly is not representative of American religious life in general.

There are, however, a few images showing primary religious activity in a contemporary American setting. In the first grade texts two images are Jewish (Holt; Steck-Vaughn), one is Catholic (McGraw-Hill) and there is a rather vaguely drawn picture of a minister or priest at a funeral. In Grade 2 there is one Jewish image and another is a photograph of a family praying at a Thanksgiving dinner (non-denominational). Grade 3 primary religious images are a Catholic priest, a Rabbi, a minister or priest (with collar) at a sick bed, and a family with heads bowed for Thanksgiving. The Grade 4 texts have no primary religious images dealing with contemporary American society.

The secondary religious references, both text and image, present a similar pattern. (See Table 3.) For Grade 1 there are no secondary text references to religion per se, there is a reference to God and that is in the "Pledge of Allegiance." Secondary images include a church noted on a local map, a boy in bed with a crucifix on the wall behind him (implicitly Catholic), and two images of Christmas trees and one of children dyeing Easter eggs. Since Christmas trees and dyeing eggs by themselves are found in many non-religious

### Table 3

### Secondary References to religion in Social Studies Textbooks Grades 1-4
(American references only)

| Book (publisher) | Grade 1 | | Grade 2 | | Grade 3 | | Grade 4 | |
|---|---|---|---|---|---|---|---|---|
| | Text | Image | Text | Image | Text | Image | Text | Image |
| 1. American Book/Heath | - | - | - | Amish;<br>3 churches in drawings | Pilgrims not allowed to pray in own way | - | - | church bldg on colonial map |
| 2. Follett | - | - | - | - | Sp. built mission churches | - | - | - |
| 3. Holt | - | Christmas tree (no relig aspects) | - | Church bldg. on colonial town map | Pilgrims came for religious reasons; worshipped every Sunday | two mission churches | Puritans: rel.free.;<br>Puritan: church control;<br>Wm. Penn: Quaker, rel.free.;<br>M. Anderson: young in ch choir;<br>Sp. missionaries;<br>N. Whitman: pioneer missionary, woman. | mission chrchs (3) |
| 4. Laidlaw | - | - | Pledge<br>Flag | Wedding party & cross | Religious community leaders, important serv. worker | Amish;<br>Sp. Mission;<br>Hse. of Buddha in Chinatown | - | - |
| 5. MacMillan | pledge of alleg. | Church on map;<br>picture: Rev. M.L. King | "Amer the Beaut" | photo of church | colonial: "Lords Prayer;"<br>town has churches;<br>MLKing a minister | Spanish Mission;<br>R.C. cath. | pledge of alleg. | - |

Table 3 (cont'd)

| Book (publisher) | Grade 1 |  | Grade 2 |  | Grade 3 |  | Grade 4 |  |
|---|---|---|---|---|---|---|---|---|
|  | Text | Image | Text | Image | Text | Image | Text | Image |
| 6. McGraw-Hill Rand McNally | - | map "house of worship" | church "a group;" symbol for church & synagogue on map | - | mission; religion & early settlers | - | Roger Williams; Anne Hutchinson | - |
| 7. Riverside | - | Crucifix in background | - | Church in town plan; Pilgrims in rel. service | - | - | - | - |
| 8. Scott, Foresman | Pilgrims- & Bradford wanted to pray in own way | - | Pledge of alleg.; right to pray | - | Story on Amish;<br>El Barrio story;<br>Rel. free. Brewster, Puritans, Hutchinson.;<br>Chrchs help in flood | Grt. Seal of U.S. | Hugenots rel.free.;<br>Spanish built churches, spread Christianity, no longer allowed Indians to practice their religion.<br>Explain B.C./A.D. | Span. missns (2);<br>Mormon temple |
| 9. Silver-Burdett | - | - | - | Jewish Israel parade;<br>pledge of aleg. | - | place of worship on map;<br>pledge of aleg. | - | - |
| 10. Steck-Vaughn/ Scholastic | - | X-mas tree; East egg (neither religious) | - | draw. of neighborhd has small church, wedding party outside; church on map (same map 4X); photo of church | - | - | Mormons settled Utah;<br>Fr. Serra and Calif. Missions | Mormon temple |

homes their religious significance is ambiguous and minor. In Grade 2 there is one text reference to the Amish, the Pledge of Allegiance is given twice including the words "one nation, under God," and in one instance the music and words of "America the Beautiful" are printed with "God shed his grace on thee;" there is also a text reference to a church (building). Secondary religious images are pictures of churches, of the Amish people, 6 churches on local maps, and a photo, without a caption, of a wedding party with a cross in the background.

Grade 3 secondary texts refer to religious leaders as being part of the community leadership; one text noted that Martin Luther King, Jr. was a minister; there are two references to church buildings, one to ministers being important service workers and a reference to the Great Seal of the United States and the motto "He (God) has favored our work." Grade 3 secondary images include images of Spanish mission churches, one of a Catholic cathedral, one of the Amish.

Grade 4 secondary text references are to Marion Anderson who sang in a church choir when young, the Pledge of Allegiance, and one reference to a church building. Grade 4 secondary images are one image of a church, five of Spanish missions, two photos of the Mormon Temple in Salt Lake City.

It will be useful to get some statistical idea of how rare even the few images noted in Tables 2 and 3 actually are. In all books, the primary religious images referring to contemporary U.S. life are less frequent than one in 200 images. For example, every book that has any reference to religion has 100 or more pages that could have images and no book had more than one U.S. primary religious image, and some had no primary religious images at all. In the books for Grade 1-3 there are on average about 2 images for every page. Thus, primary images are less than one in 200 for these books. Grade 4 texts are much longer, but tended to have fewer photos; specifically they tend to average about 350 pages and about one image per page. However, again the proportion of primary U.S. religious images is less than one in 200 for the Grade 4 texts in part because these books have very little emphasis on religion at all, being focused on geography instead.

## Discussion

The most striking thing about these texts is the total absence of any primary religious text about typical contemporary American religious life. In particular, there is not one text reference to characteristic American Protestant religious life in these books.

As for primary images the situation is slightly better. There are four image references to contemporary Jewish practice, two to contemporary Catholic life and one to a man visiting the sick in clerical dress described as a minister. There are two images that might be either a priest or minister and two non-denominational families with heads bowed for Thanksgiving dinner.

Of course, if one goes back in time to the colonial period there are some primary texts and images of a Protestant nature -- but the New England Puritans no longer exist as such, and representation of their religious life carries an ambiguous meaning for present day children. In some respects the message is that religion is old fashioned and only for those who are not up to date. For example, Holt (Grade 4) has a two page story on Peacham, Vt. This small village has a beautiful old "Puritan" church which is featured in the story not as a center of religious life but because it is the center for a contemporary summer piano festival. The message that religion is "old fashioned" is also carried by the treatment of Spanish missions and by the several references to the Amish.

In any case today's powerful Protestant religious world of the Bible Belt, of the TV Evangelists, of the Born-Again Christian, of the Fundamentalists and of the Evangelicals, of the Moral Majority, of Billy Graham, Oral Roberts, Jerry Falwell -- even of Norman Vincent Peale -- this very American world representing millions of Americans is without one reference in word or image in this sample of 40 books. Even the world of main line Protestantism was not acknowledged.

Also as noted above the secondary religious texts and images give essentially the same results. Keep in mind that these social studies books are supposedly aimed at introducing the student to American society as it exists today, plus a little of how it existed in the past. For example, today's job world and the world of recreation and travel get a heavy emphasis.

As mentioned there is something of a minor emphasis on Jewish and Catholic religious life. This is not to say these books give any religion anything like its proportional significance, but it is interesting that when on occasion religion is referred to, then Jewish or Catholic or sometimes Amish or Mormon images get a disproportionate emphasis. This is very curious indeed and it strongly suggests a psychological interpretation of the motivation behind the obvious censorship of religion present in these books. Very briefly those responsible for these books appear to have a deep seated fear of any form of active comtemporary Christianity, especially serious, committed Protestantism. This fear has led the authors to deny and repress the importance of this kind of religion in American life. That is, for those responsible for these books active Protestantism is threatening and hence taboo. (Today religion is threatening - as sex was in the Victorian period.) This thesis is supported by the peculiar pattern of the few references to religion that do occur, that do break through the secular censorship process.

Specifically, as one gets further away from the major threatening form of religion, i.e., fundamentalist and evangelical Protestantism, the repression weakens and a few more distant types of religion occassionally get represented.

Distance from the central severely repressed form of religion can be measured on at least three different dimensions. First there can be distance in religious character. Thus, Judaism and Catholicism and the Amish are distant enough from fundamentalist Protestantism to be less threatening, therefore these forms get relatively more of what little religious coverage there is. In addition these forms of religion can be interpreted as minorities -- and like all minorities, they receive a certain sympathy. For example, this explains the text reference to El Barrio and not to a more main stream type of American Catholicism: although as noted even in that reference the words "Christian" or "Catholic" are not mentioned. (The word "religion" has apparently become a euphemistic synonym for "Christian" or "Protestant" or "Catholic" since none of these three words is used in these books in connection with any primary or secondary reference to U.S. religion; this taboo extends to "Christ" and "Jesus," names that do not occur in any of these books' treatments of contemporary U.S. life.)

Another dimension for distancing is time. Hence the references to Puritan life in the 1600's can include religous elements. Likewise the oft pictured Catholic missions of the Southwest can be referred to without too much anxiety. After all these religious ways of living are now long past.

A third dimension of distance is one of culture and geography. For example, Tables 2 and 3 only record the religious references relevant to the history of the United States from the colonial period to the present. The occasional references in these books to other countries such as Mexico, France, or the American Indian cultures are not created, since the primary concern of this study is on how U.S.life and history is represented. However, it is noteworthy that when these books cover other societies -- religion gets a substantially greater emphasis. Thus, many of the sets treat American Indian life prior to the arrival of Europeans. In the process Indian religion often gets a sympathetic treatment. For example Holt (Grade 3, p. 56) describes a Hopi rain dance and prayer; Scott-Foresman (Grade 3, p. 71) a Pueblo Indian story about prayer and how the Earth Mother created corn for them. Also see McMillian (Grade 3, p. 262-4).

Mexico, when treated, usually gets religious coverage. Thus, Laidlaw (Grade 1 on p. 47 and 128) explicitly notes "religious" celebrations though neither Catholic or Christian are mentioned; Laidlaw (Grade 4, p. 325) also noted the "Christ of the Andes" statue in discussing South America.

Or consider the following comment about Europe, "As you see, in Europe many people are religious." (Grade 4, McGraw-Hill, p. 247). Such a statement is never made about the U.S.A. -- although religion had always been central to American life.

Also, consider the Follett series (Grades 1-4) which along with Riverside has the weakest treatment of religion of the publishers in the study. Except for one reference to a California Mission in Grade 3 -- the only other reference is to Mother Teresa of Calcutta (Grade 3, p. 155); she gets a small picture and a discussion as winner of 1979 Nobel Peace prize. Being Catholic and living in India she is distant enough, according to the present analysis, to not raise a threat.

Other examples of the washing out of religion are such remarks as "Pilgrims are people who make long trips" or "Mardi Gras is the end of winter celebration" (Macmillan, Grade 3, p. 52, 186). Or the fact that these books feature significant aspects of each of the following American cities:

San Francisco, Santa Fe, St. Paul, St. Louis, St. Augustine -- but not one book mentions who these cities are named after.

Of course, in spite of an "atypical" religion sometimes popping up at a distance from the central most taboo form of Protestantism -- the dominant theme is the denial of religion as an actual important part of American life. Sometimes the censorship becomes especially offensive. It is common in these books to treat Thanksgiving without explaining to whom the Pilgrims gave thanks. For example, Riverside (Grade 2) has a lengthy section on the pilgrims, p. 35-65. The Pilgrims, in this text, "wanted to give thanks for all they had" (p. 60) so they had the first Thanksgiving. But no mention is made of God, to whom the thanks were given. This same type of thing is also done in Silver-Burdett, Grade 1, p. 48, and in Grade 2, p. 143; likewise Steck-Vaughn/ Scholastic, Grade 4, p. 111; American Book/D.C. Heath, Grade 3, p. 150-156; Scott-Foresman, Grade 1, p. 124. The Pueblo can pray to Mother Earth, but Pilgrims can't be described as praying to God -- and never are Christians described as praying to Jesus either in the United States or elsewhere, in the present or even in the past, at least as far as these 40 books are concerned.

Looking over all the publishers in Table 1, we can say that Follett and Riverside are so markedly without religious content as to be completely unacceptable. McGraw-Hill and American Book/Heath are only slightly better. Although it is far from impressive, Holt has the most satisfactory treatment of religion in these Grade 1-4 texts.

## Study 2: Religion in

## The Introduction to American History Testbooks: Social Studies Grade 5

All ten publishers' Grade 5 texts are introductions to U.S. history. Some books also included material on Mexican and Canadian history, but this is excluded since the present study is only concerned with how religion is represented in American history. The only possible ambiguous religious reference with respect to American history was Hitler's persecution of the Jews (The Holocaust). Although this event is, strictly speaking, primarily German and European in character, because of its effect on American life references to the Holocaust are treated as a special aspect of American history.

### Scoring

Every page of each book was read and a brief summary of any reference to religion was made. (Summaries in Appendix B) Initially every reference was also scored as expressing a positive, negative or neutral attitude toward religion. Since most of the references were neutral, no regular attempt was made to treat this aspect of references to religion. Instead the primary concern is with whether religion is mentioned, and if so, what characteristics are represented.

### Results

General summaries of how each text treats religion will be given first.

1. American Book/Heath (Grade 5). After many positive references to Indian religion, e.g., p. 75, 81, 87, 89, the issue of religion in the U.S. is entirely in terms of gaining religious freedom, reaction to Puritan religious restriction, etc. e.g., p. 126, 137. (Although, there is no mention of Catholic and recent religious schools.)

The last direct references to religion are on p. 221 in terms of pioneers and religious freedom and to immigrants seeking religious freedom (p. 301). There is one indirect reference when Martin Luther King, Jr. is noted briefly as "a young minister" (p. 363). There is no direct reference to religion in American history in the last 100 years; and only one indirect reference in the 1960's.

Some important treatment of Christianity is clearly anti-Christian. Consider the discussion of Spanish Christianity in Mexico and the Southwest.

> "Spaniards thought the Christian religion should be brought to the American Indians." (But mostly they came for gold and glory.) - page 113 "Missionaries came too." "...priests wanted to convert American Indians to Christianity." They Founded missions. "Missions served as trading posts and as churches for the Spaniards. The Indians often were forced to work on the missions. They had to work in the mines or on the farms run by Spaniards. How did the American Indians feel about these newcomers? Were they willing to work on Spanish farms and in Spanish mines? How did they feel about giving up their own religion and taking on a new one? Many of them accepted the changes, afraid perhaps of Spanish weapons. But many other fought back." - pages 116-117.

There is no balanced treatment which would include the positive contributions of Christianity to the Indians, no critical comment on Indian religion, for example the very prevalant human sacrifice among Mexican Indians.

2. Follett (Grade 5). This text starts with reference to freedom of religion as an important American belief (p. 45). It goes on to present the Spanish and Catholic colonial period in a generally descriptive and balanced way (e.g., p. 95, 105, 117, 118, 119, 128, 130). This text continues with a discussion of the colonial period, i.e., Puritans, William Penn and Quakers, Lord Baltimore and Maryland - a more or less standard description in the context of religious freedom. It mentions

John Harvard, a Puritan minister, who helped establish Harvard University (p. 137). The last reference in the text to religious activity in U.S. history is to missionaries in early 1800's who brought Christianity to Hawaii. There are two references near the end of the text to U.S. belief in freedom of religion today and to a 1964 law against religious discrimination.

There is one interesting image of the masthead of W.L. Garrison's paper The Liberator (circa 1845). This, the major paper of the Abolitionist movement, shows Jesus and a cross in its center with a black man praying to him. "Love thy neighbor as thy self" is on a ribbon around the central two figures. However, no text connects Christianity to the abolitionist movement.

The last third of this book treats the contemporary United States by geographical region. This section is mostly geography and related topics. Religion comes up once in these 180 pages - i.e., a small photo of the Mormon Tabernacle Choir, p. 400. In any case the last text reference to religion as part of American history in this book is over 100 years ago.

3. Holt (Grade 5). Although this text like the rest had the universal superficial treatment of all topics, it at least gave religion a reasonable and sensible number of references. For example, Holt mentions that the abolitionist movement had links to religious belief. It also says that "Dr. King had deep religious beliefs," the only one of the ten books that noted this important fact about Martin Luther King, Jr. This book's treatment of Jewish contributions to U.S. history was also better than the other nine (see below). However, like all the rest of these Grade 5 books, they ignored actual religious events, such as the two great

awakenings, the urban revivals, the Holiness-Pentacostal movement, and the born-again movement. And the great religious character and energy of U.S. society was somehow overlooked.

4. *Laidlaw (Grade 5)*. This book had fairly standard set of early references to religion. It placed heavy emphasis on religious freedom in 1600's and 1700's through mention of figures such as Roger Williams, Anne Hutchinson, Thomas Hooker, William Penn, Lord Baltimore, and Anne Hutchinson. There was a one page biography of Hutchinson. The last real reference to religion in this history is to Quakers in the early 1700's and the California Missions also in the 1700's. There is one reference to Hawthorne's writing deriving from the Puritan past (i.e. early 1800's). There is a reference near the end of the book (p. 247) to the Bill of Rights and freedom to go to the church of one's choice. But the last historical reference to religion in America is more than 150 years ago.
5. *McGraw-Hill (Grade 5)*. This text presents a fairly standard treatment of the Spanish discovery and settlement period, and of Pilgrim and Puritan New England. It does note the importance of church for early New England. Roger Williams, Anne Hutchinson, William Penn are given in the context of a standard heavy religious freedom emphasis. But it has some rather unusual later references, e.g., missionaries were one type of pioneer in the West in 1830-1840's; a quote from Sojourner Truth mentioning that only Jesus heard her; there is a reference (unique in these books) to Irish immigrants and anti-Catholic prejudice; large Jewish immigration in 1880-1890's and reference to Jews in 1950 as refugees coming for freedom of religion. Also recent pictures included: the Amish as sub-culture; [illegible]wish family lighting candle for Sukkoth; and a photo of Episcopalian monks worshipping together. This photo looks very

Catholic, but the caption identifies the monks as Episcopalian. Note: this photo is the only primary religious image in all 60 social studies books showing any actual contemporary Protestant religious life. (That is, what is scored as "primary religious" activity.) And, even this is very atypical. Major religious events, such as the Great Awakenings, are not mentioned.

6. Macmillan (Grade 5). This is an extremely short, and dumbed down history that tries to put U.S. history in 100 pages plus a few pages on the history of different U.S. regions. The whole thing is so trivial it is hard to single out religion for its inadequate treatment since most major themes are poorly represented. However, the last reference to religion in U.S. history proper is to the Mormons settling in Utah -- although there is a reference to the Holocaust in Germany during WWII.
7. Riverside (Grade 5). This book presents a weak but standard treatment of Spanish discovery, French and Puritan settlements. The colonial period mentions Roger Williams, Anne Hutchinson, the Catholics in Maryland, the Quakers, and the Jews in Rhode Island. Except to say that Jews and Mennonites were part of the large group of immigrants to U.S. - and to note that M.L. King was a minister, there is no reference to religion in U.S. history in the last 100 years. It does note Nazi treatment of Jews in WWII.
8. Scott-Foresman (Grade 5). This text is one of the modestly better treatments of religion in U.S. history primarily because of the variety of anecdotal comments with a religious element, especially for the 19th century. It has a standard treatment of the Spanish period, the French, the Pilgrims and the Puritans. In its treatment of the religious freedom issue the test puts emphasis on Roger Williams, Anne Hutchinson, the

Quakers, the Catholics and the Jews in the colonial period. There is a story of Asher Levy getting his rights in New Amsterdam; the Texas-Mexico conflict which was partly a Protestant-Catholic conflict; there is a Jefferson quote on slavery: "I tremble when I remember God is just"; a quote from the response to the 1930's depression "God knows what they lived on." The text reflects no understanding of the religious basis of much of U.S. history per se. There is a reference to post Civil War western boom towns having churches, along with opera houses, theaters, music halls. There is also a reference to churches in the Alabama bus boycott of 1960, and a reference to "God" on the Tomb of unknown soldier.

9. Silver-Burdett (Grade 5). This book treats the Spanish and French discovery periods in a standard way. Religion is mentioned as a neutral or positive element. Pilgrims and Puritans were noted as religious: "A pilgrim is one who travels for religious reasons". The religious freedom issue is treated in a standard way through mention of Roger Williams, Anne Hutchinson, Lord Calvert, and William Penn. At his Inauguration, George Washington was shown with his hand on the Bible and quoted as saying "so help me God." There was reference to Fr. Serra, Fr. Kino, Lincoln's reading of Bible, the Mormons settling Salt Lake and the burning of schools and churches by the KKK in the 1860's and 1870's. It mentioned M. L. King as a preacher and had a reference to God on his tombstone. There are no references to such major religious events as the Great Awakenings.

10. Steck-Vaughn/Scholastic (Grade 5). This book is rather weak on the early Spanish period. It neglects the French discovery period. The mission period in the Southwest is given some coverage, however. There is a treatment of the New England Pilgrims and Puritans with a heavy emphasis

on religious freedom, including its significance for Catholics and Jews. Story of a Jewish War of Independence hero. It mentions Sojourner Truth and her spreading of God's word, but the main emphasis in this reference is on women's rights. It refers to a woman settler in 1873 who signs a letter "yours in prayer." The text does mention Hitler's hatred and persecution of the Jews in WWII and M.L. King as a young minister, but otherwise nothing is mentioned about religion in the last 100 years. The Holiness/Pentecostal movement is not mentioned, nor is the Social Gospel movement.

## General Discussion

The overwhelming impression of all these books is the superficiality of their treatment of just about everything. These books are a pastiche of topics and images without any serious historical treatment of what might have been going on. Nevertheless certain aspects of the coverage of religion deserve special emphasis. 1. Not one book noted the extreme liveliness and great importance of religion for American life. This religious energy is never noted. For example, the following is just a short list of the specific religions developed in America: Shakers, Mormons, Christian Scientists, Jehovah's Witnesses, Seventh Day Adventists, and Black Muslims. 2. There is not one reference in any of these books to such important religious events as: the Salem Witch Trials; the Great Awakening of the 1740's; the great revivals of the 1830's and 1840's; the great urban revivals of the 1870-1890 period; the very important Holiness and Pentecostal movements around 1880-1910; the liberal and conservative Protestant split in the early 20th century; or the Born-Again Movement of the 1960's and 70's. Religion in the 20th Century hardly figures at all in these books -- the whole issue being ignored. 3. In spite of these books emphasis on religious freedom and tolerance there was not one reference to the Catholic school system or to the recent Christian school movement as an expression of religious freedom.

### Frequency of reference to religion

As noted above, all references to religion in the above texts that referred to the history of the United States or territory that would become part of the United States were recorded on summary data sheets. (See Appendix B.) These events were grouped for each text by centuries, starting with the 1600's. (Events in the 1500's are not treated since they were given relatively little treatment and most of these events did not refer explicitly to parts of the new world that would become part of the United States.) Table 4 presents the summary findings. The most striking thing about this table is the extreme drop in references to religion as one goes from the 1600's to the present century. There is an almost ten fold decrease in the number of such references. In fact, the decline is even more severe since these books have, on average, many more pages covering the 1800's and 1900's than they did for the earlier centuries. Thus, a more accurate measure of the decline in references to religion can be seen in Figure 1. This figure corrects for the number of pages of coverage for each century. For example, the average text has 24.5 pages covering the history of the 1600's and the percentage (proportion) of these pages with reference to religion for the 1600's is slightly over 50%. In a similar manner, Figure 1 shows the percentage of pages covering each century that contain a reference to religion in this country in either text or image. In the 1700's this is 9.75% and in the 1800's 3.42%. By the 1900's the percentage has dropped to 1.27 references every 100 pages. (References to the Jewish Holocaust in Nazi Germany are not included in the later figure; they are, however, noted and discussed below.)

## Table 4

### Number of Pages with a Reference to Religion as Part of American History in Grade 5 U.S. History Social Studies Texts (observations are categorized as text or image references and by century)

| Book (publisher) | 1600's Text | 1600's Image | 1700's Text | 1700's Image | 1800's Text | 1800's Image | 1900's * Text | 1900's * Image | Total |
|---|---|---|---|---|---|---|---|---|---|
| 1. American Book/ DC Heath | 8 | 3 | 4 | 1 | 0 | 0 | 0 | 0 | 16 |
| 2. Follett | 12 | 2 | 0 | 1 | 1 | 1 | 1 | 1 | 19 |
| 3. Holt | 11 | 2 | 2 | 2 | 4 | 0 | 2 | 0 | 22 |
| 4. Laidlaw | 16 | 4 | 9 | 3 | 0 | 0 | 0 | 0 | 32 |
| 5. McGraw-Hill | 10 | 4 | 3 | 0 | 5 | 0 | 1 | 3 | 26 |
| 6. Macmillan | 9 | 1 | 3 | 2 | 3 | 0 | 0 | 0 | 18 |
| 7. Riverside | 10 | 0 | 1 | 3 | 2 | 0 | 0 | 1 | 17 |
| 8. Scott, Foresman | 9 | 0 | 5 | 1 | 10 | 1 | 2 | 0 | 28 |
| 9. Silver-Burdett | 10 | 1 | 9 | 1 | 5 | 1 | 0 | 0 | 27 |
| 10. Steck/Vaughn/ Scholastic | 7 | 2 | 6 | 3 | 4 | 1 | 0 | 0 | 23 |
| Total | 102 | 19 | 42 | 17 | 34 | 3 | 7 | 6 | |
| Grand Total (Text and Image) | 121 | | 59 | | 37 | | 13 | | |

*Excludes references to Jews and Nazi Holocaust in Germany in WWII; however, see Table 5 for this information.

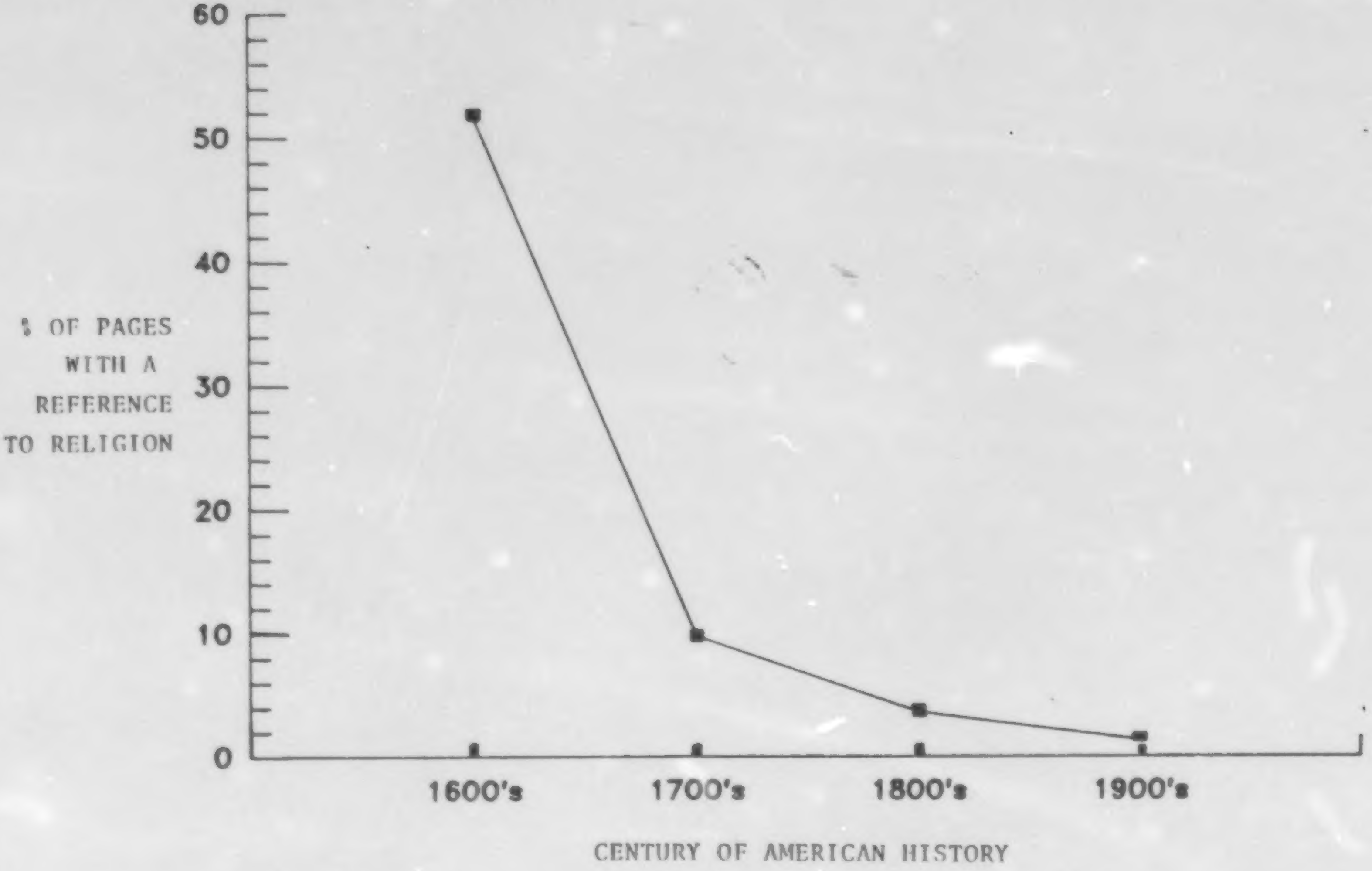

FIGURE 1

Percent of pages in 5th grade American history textbooks with a reference to religion for each century of American history from 1600 to present.

## Judaism

The treatment of Judaism in these books is spotty. Jewish aspects of U.S. history have been important but like many religious groups not well known. However, five major Jewish aspects of U.S. history are singled out to measure how well Judaism is represented in these books. These historical "events" are: 1. the presence of Jews in America in the 17th and 18th centuries; 2. Jewish immigration into the U.S. in the 1880-1920 period; 3. the existence of anti-Jewish prejudice in the country, e.g. the Ku Klux Klan; 4. the significance of the Nazi Holocaust in World War II; and a fifth category standing for any other reference. Technically speaking the Nazi Holocaust is not part of American history per se but because of its intrinsic significance and because of its repercussion on much of U.S. religious and political life it is included. In Table 5 the presence or absence of these events is noted in each of the ten books in the sample. Some books, such as Holt, do relatively well. On the other hand, Follett, and American/Heath continue their neglect of religion already observed in grades 1-4. Also equally weak on Jewish contributions are Macmillan and Silver-Burdett.

## Catholicism

The specific treatment of American Roman Catholicism is, if anything, weaker than the coverage of Jewish American contributions. Eight major Catholic aspects of U.S. history are singled out to measure how well Catholic contributions are represented in these books. The eight historical "events" are: 1. the very significant early Catholic settling of Florida, the Southwest and California; 2. the Catholic presence in Colonial America; 3. the intense anti-Catholic prejudice in the 1830-1865 period; 4. the establishment of the Catholic school system as a major expression of religious freedom;

## Table 5

### 5th Grade Textbook Coverage of Important Jewish Aspects of American History

| Textbook | Presence in Colonial Period | E. European Immigration | US Prejud. Against KKK, etc. | Holocaust Nazi-Persecution | Other | Percent Coverage |
|---|---|---|---|---|---|---|
| 1. American/ D.C. Heath | p. 138 | | | | | 20 |
| 2. Follett | | | | p. 284-5 | | 20 |
| 3. Holt | p. 78 | p. 297 | p. 329 | p. 347-8<br>p. 356 | p. 393 Sov.Jews recent | 100 |
| 4. Laidlaw | p. 156 | | | p. 412 | | 40 |
| 5. McGraw-Hill | | p. 240<br>p. 249<br>Emma Lazarus | | | p. 329 Recent Jewish Immigrants | 40 |
| 6. Macmillan* | | | | p. 135 | | 20 |
| 7. Riverside/ Rand McNally | p. 88 | p. 280-82 | | p. 346, 348, 360 | | 60 |
| 8. Scott-Foresman | p. 127-8 | p. 310-11 | | p. 359 | | 60 |
| 9. Silver-Burdett | | | | p. 231 | | 20 |
| 10. Steck-Vaughn/ Scholastic | p. 99, 121 106-7 | p. 320 | | p. 366-7 372 | | 60 |

*This book treats U.S. history proper in about 100 pages plus a few pages on the history of each U.S. region; there is no index entry for Jewish, Judaism, etc.

5. the role of the Catholic Church in assimilating so many immigrants from Ireland, Italy, Germany, Poland, Lithuania; 6. the very large number of Catholic hospitals, schools, orphanages, etc.; 7. the anti-Catholic prejudice in 20th century America, e.g. the KKK and in the presidential elections involving Al Smith, John F. Kennedy; 8. interesting and important Catholic personalities, e.g., Lord Baltimore, Elizabeth Seton, Orestes Brownson, Isaac Hecker, Mother Cabrini, etc.

The coverage of Catholic contributions to U.S. history can be described very simply -- all texts have references (usually not extensive) to the first two events - both occurring in the 1700's or earlier; two books, McGraw Hill, refers to anti-Catholic prejudice in the mid-19th century and Holt to the same in the 20th century (e.g., the KKK). Except for these two references, no book refers to events 3-8; and thus, Catholicism is simply excluded from U.S. history from 1800 to the present. That the Catholic school system was founded at great cost and sacrifice as an expression of the American search for religious freedom is not mentioned once. However, the religious freedom issue is the common theme that explains most of the references to religion in American colonial history. This oversight may be anti-Catholic prejudice, but more likely it results from the present public school monopoly excluding any reference to an alternative system. The public schools may be concerned that new Protestant schools also using the religious freedom rationale have siphoned off thousands of public school students in the last 20 years as Protestants have sought to pass on their faith and moral traditions to their children.

## Study 3: Religion in
## World History or World Cultures Textbooks: Grade 6

The ten social studies texts for Grade 6 all briefly cover either world history, or world cultures with history mixed in. Because these books differ in the particular historical periods, countries and cultures that were covered, it is very hard to compare them systematically. However, generalizations, especially related to bias in the coverage of Judaism and Christianity will be presented and supported.

### Scoring

Each page of each book was read and any reference to religion was briefly summarized. On the basis of this reading the following issues struck the author as important. (Summaries in Appendix B)

1) Neglect of ancient Jewish history.

The early history of the Jews is of foundational significance to the West - in many respects it is as important as ancient Greece and more important than ancient Egypt. However there is far less coverage of Jewish history than of either Egypt or Greece in most of these books. Certainly the origin of monotheism, the stories of Abraham, Moses, David, and the prophets, e.g. Isaiah, Jeremiah, are central to Western life and history, indeed to much of Islam as well. Although some of these people and topics are mentioned they get little emphasis. In addition, there is no reference to Jewish life and culture in the last 2000 years -- until the WWII holocaust. In other words, the Judeo- part of the Judeo-Christian history of the West is far from adequately represented.

2) Neglect of the life of Jesus of Nazareth.

Whatever one thinks of Christianity, it has certainly been of central importance in world history. The life of Jesus of Nazareth constitutes one of the more important events in history. Indeed, many would claim his life is the most important single event in the history of the last 2000 years. Certainly the history of Europe, North and South America, and much of the Near East, Africa and even Asia can not be understood without reference to his life and what it has meant - for good or ill - for countless others. Yet none of these books treat the life of Jesus as anything like the important event it has proved to be. A few of the books give him some coverage (e.g., Silver Burdett), but Riverside, MacMillan, Laidlow, Holt give nothing on his life and teaching. Others give so little as to be banal, e.g., American Book, Follett, Steck-Vaughn (Scholastic). For example, Steck-Vaughn/Scholastic gives the following complete summary of Jesus' life: "Jesus became a teacher. He preached that there was only One God. He told those who would listen that they must honor God by treating others with love and forgiveness." Besides the trivialization and serious omissions in this description it has one major error. Jesus did not make a point of preaching there was "only One God" -- monotheism was assumed in Jewish life and Jesus gave it little direct attention per se. In fact the language "only One God" is central to Islam, not Christianity.

To appreciate the neglect of the life of Jesus it is only necessary to compare it with some books' coverage of the life of Mohammed. In several books Mohammed's life gets much more coverage than that of Jesus. For example, consider Silver-Burdett: the life of Jesus gets 36 lines, while the life of Mohammed gets 104 lines; Riverside mentions Mohammed as founder of Islam (e.g., pp. 198, 200) but Jesus is not mentioned anywhere in the text; MacMillan has a brief reference to Mohammed and his faith (p. 50) but none to Jesus. Islam gets much positive coverage in Laidlaw, for example, pp. 123-134. Specifically, the rise of Islam, Islamic culture and Mohammed get an 11 page section plus other scattered coverage. The rise of Christianity gets almost nothing (e.g., a few lines on p. 116). In these books it is not as though great religious figures are totally avoided -- it is rather that Jesus is.

3) Neglect of the first 1000 years of Christianity.

The typical world history would cover ancient Rome -- noting somewhere in Roman history that Christianity spread in the period of the late Empire. The end of Rome marked the end of the section. Then the next historic period would usually be the rise of Islam. This section was typically followed by a treatment of the feudal Middle-Ages. Thus, the first 1000 years of Christianity gets very little emphasis -- unlike the rise of Islam which often got considerable attention. Only one book had any significant section on the rise of Christianity or the first centuries of the church and that was McGraw-Hill.

4) Neglect of Eastern Orthodox Christianity and the Byzantine Empire.

With a few exceptions, e.g. McGraw-Hill p.126, the world of Byzantium was either not mentioned at all or seriously neglected. This failing relates in part to the general neglect of the first 1000 years of Christian history. Only two texts had any even modest coverage of the Eastern Orthodox world and culture -- Silver-Burdett, and McGraw-Hill. Books without any textual reference to Eastern Orthodoxy (or Byzantium) were: American Book, Scholastic, Holt.

5) Neglect of Protestantism.

One of the strange characteristics of many of the texts was their failure to mention the Protestant Reformation, or to give it very little emphasis. For example, American Book hardly refers to Protestantism and not at all to the Reformation; Riverside which has twenty pages on Tanzania and 19 pages on the history of the Netherlands; 16 pages on ancient Crete. It makes no reference to Martin Luther and Calvin and there is almost nothing on Protestantism. The absence of reference to Protestantism in Holland is particularly noteworthy given that country's history. Silver-Burdett's text, although generally one of the relatively better treatments of religion, hardly mentions the Reformation. Holt and Scholastic have nothing on the Reformation but their orientation is more on world cultures than world history. Even the texts that do take up the Reformation usually do not discuss the theological differences that were at issue. Religious differences, the fundamental basis of the conflict, are typically omitted. For example, Scott-Foresman (p. 270) mentions Martin Luther and the break from the Catholic Church, but no reason of any kind for the break is mentioned. Only McGraw-Hill and in a minor way, Follett, refer to plausible religious reasons for the Reformation. This neglect of Protestantism further supports the thesis that some kind of repression or denial of Christianity (especially Protestantism) is demonstrated by how these texts treat the Christian religion.

6) Neglect of Christianity in the modern world.

None of these texts give much emphasis at all to Christianity as a living cultural and historical force in the world of today or in the last 200 years, especially in the U.S. Like good social anthropologists these books do give religion a significant place in the life of many other cultures today. For example, the Arab world is never described without a serious treatment of Islam; likewise many other foreign cultures or countries are described as having important religious components. At times such places as today's France (e.g., Scott-Foresman, p. 69-71) or Italy (e.g., Scott-Foresman, p. 138, 158-160) or the religious aspects of the conflict in N. Ireland (McGraw-Hill, Laidlaw) are mentioned. Often South America is discussed as having important Catholic aspects to its society. (As already noted such an awareness of religion in the U.S. is not recognized in Grades 1-4, or Grade 5 either.)

In addition to the points mentioned above, a feminist emphasis, projected into the distant past, was present in some texts. The few women of influence in the past were mentioned, even featured, all out of proportion to their historical significance. For example, Laidlaw mentions that Muslims kept women out of power, p. 186, and then features the one known sultunate of a Muslim woman (it lasted four years). A particularly disturbing example of this is the Laidlaw treatment of Joan of Arc (p. 256-7). Her story is told without any reference at all to God, to religion, to her being a saint. The treatment is entirely secular and seems to have been included because Joan of Arc was a woman.

## Study 4: Family Values in Social Studies Textbooks: Grades 1-4

This project addressed how family and family values were treated in social studies texts.

### Sample and Scoring

Since the Grade 5 & 6 text addressed U.S. history and world history and culture these books were excluded as irrelevant to the issue of family values. This study, then, involved only the books for Grades 1-4 -- books purporting to introduce the child to an understanding of U.S. society.

Each page of the Grade 1-4 books that referred to a family, to family life or a member of family, e.g., father, mother, aunt, etc. was scored as a "family" emphasis. Those books that had only 0-5 pages referring to family were judged to have a "slight" emphasis on the family. If there were 6 to 15 family pages, the book was judged to have a "moderate" family emphasis; 16-25 family pages was scored as a "strong" family emphasis and more than 25 pages as a "very strong" family emphasis. (Summaries in Appendix B)

In addition, as noted below, certain key family concepts and words were looked for in the texts and were scored as present or absent for a given book.

## Results

### Amount of Family Emphasis

The books varied greatly in their emphasis on family. See Table 6. For example, the Grade 4 texts because of their focus on geography often had no representation of family life at all. Grades 1-3 usually had some family emphasis, and often had a strong representation of family. If one looks at each publisher's set of 4 books, then every publisher had at least one book with a moderate -- that is 6-15 pages -- family emphasis. The Scholastic books had an especially heavy family emphasis; all of its books were rated "strong" or "very strong" on family. The other publishers were generally pretty strong on family as well -- although Riverside and Laidlaw are quite weak on the family. However, in terms of amount of family emphasis, most of these sets do well.

### Kind of Family Emphasis

But serious issues arise when one looks at the kind of family emphasis -- when one moves from quantity to quality. For example, when an explicit definition of the family is given it is seriously deficient or disturbing. For example, Laidlaw (Grade 2, p. 6) states, "A family is a group of people.". The teacher's edition of this book elaborates the definition so as to make a family a group of people "who identify themselves as family members." Thus there is only a subjective definition of a family. The entire emphasis in these books is on the many types of family - all implicitly equally legitimate. This notion characterizes all these books; not just Laidlaw. More commonly a family is defined as "the people you live with"

## Table 6

## Family Emphasis in Social Studies Tests - Grades 1-4

| Textbook Publisher | No Emphasis: zero pages on family | Slight Emphasis: 1-5 pages on family | Moderate Emphasis: 6-15 pages on family | Strong Emphasis: 16-25 pages on family | Very Strong Emphasis: more than 25 on family |
|---|---|---|---|---|---|
| 1. American Book / DC Heath | | | Grade 1<br>Grade 2<br>Grade 3<br>Grade 4 | | |
| 2. Follett | Grade 2<br>Grade 4 | | Grade 1 | Grade 3 | |
| 3. Holt | Grade 4 | Grade 3 | | | Grade 1<br>Grade 2 |
| 4. Laidlaw | Grade 1<br>Grade 3<br>Grade 4 | | | | Grade 2 |
| 5. MacMillan | | | Grade 2<br>Grade 4 | | Grade 3<br>Grade 1 |
| 6. McGraw-Hill | | Grade 3<br>Grade 4 | | Grade 1<br>Grade 2 | |
| 7. Riverside/ Rand McNally | Grade 3 | Grade 2<br>Grade 4 | Grade 1 | | |
| 8. Scott-Foresman | | Grade 3<br>Grade 4 | | Grade 1<br>Grade 2 | |
| 9. Silver-Burdett | | Grade 2<br>Grade 3<br>Grade 4 | | Grade 1 | |
| 10. Steck-Vaughn/ Scholastic | | | | Grade 2<br>Grade 4 | Grade 1<br>Grade 3 |

(e.g., Silver-Burdett, Grade 1, p. 18).

Typically however no explicit definition of family is given, instead an implicit definition is provided by the pictures and stories referring to family life. In these cases the definition provided by the images is that a family consists of those people, whoever they might be, that the child lives with. Families are often shown without a father, or sometimes without a mother, sometimes it is a couple without children, etc.

More importantly, basic ideas with respect to the nature of family are entirely excluded from these texts. Specifically there is not one text reference to marriage as the foundation of the family. Indeed not even the word "marriage," or the word "wedding" occurred once in the forty books. There is one "exception" to this. Scott-Foresman (Grade 2, p. 131) does refer to a neighbor's wedding but this occurs in a short treatment of life in Spain. (Apparently some people still do get married in that old-fashioned country.) Further, it is relevant to note that neither the word "husband" nor "wife" occurred once in any of these books. It is clear that marriage is not seen as central to the definition of family -- a clear example of ideological bias.

Other basic family values were also noticeable by their absence. Thus, not one of the many families described in these books featured a homemaker -- that is, a wife and mother as a model. For example, the words "housewife," "homemaker" never occurred in these books. Yet there were countless references to mothers and other women working outside of the home in occupations such as medicine, transportation and politics. Yet, there was not one citation indicating that the occupation of a mother or housewife represents an important job, one with integrity and providing satisfactions. There was one story in which the mother presumably was a mother and housewife, but this fact wasn't noted or featured in any way. Closely related to this was the absence of traditional family sex roles. Such roles were occasionally represented when family life in the historic past was described or when families in other countries were featured. However, there was not one portrayal of a comtemporary American family that clearly featured traditional sex roles.

## Study 5: Other observations on Social Studies Textbooks: Grades 1-4

In the course of reading these books, certain observations were made that had not been anticipated.

### A Strong Partisan Political Emphasis

There was a clear partisan political character of a liberal bent to these social studies texts. Many of these books would single out certain prominent people for special emphasis. These people were not necessary for the discussion of social life or the history of the United States (like presidents) but were considered by the authors to be important people who would interest the students. Such people were selected to serve as "role models" for the students, since they were usually featured under such headings as "Famous People" or "Someone You Should Know" or "People Who Made a Difference," etc. Such people whose major contributions occurred since World War II were specifically noted: thus they are contemporary political role models. A person was scored as a political "role model" if he or she was singled out for distinctive biographical treatment and if the person was active in political life or well known for his or her political or ideological significance, e.g., Martin Luther King. (People selected as role models in the arts, from sports, and from the world of science are therefore not included in this analysis.) The person had to be given a paragraph or page of special treatment separate from any history that might be under discussion at the time. The role model had to be named, have a picture, plus some biographical treatment of their life or accomplishments.

There are various ways to document the substantial liberal bias of these selections. Examples of people never selected are: Robert A. Taft, Barry Goldwater, William Buckley, Jesse Helms, Jack Kemp; no neo-conservatives, e.g., Irving Kristol, not one of the youthful breed of business entrepreneurs behind today's high tech business, Silicon Valley for example, was ever featured; indeed not a businessman (or woman) active since World War II was selected as a role model. Such conservative women as Nellie Gray, Phyllis Schlafly or Jeanne Kirkpatrick were never represented. And, of course, Billy Graham and Jerry Falwell were omitted. The actual role models found in these books are summarized in Table 7.

The generally liberal credentials of those noted in Table 7 make clear the political agenda in these books. It is even hard to find any Republican role models -- the exceptions being Milicent Fenwick, a liberal pro-abortion, pro-ERA congresswoman; Nancy Kassebaum, a moderate Republican, selected, of course, primarily because she is a woman; Clare Booth Luce a conservative Republican and an ambassador active 30 years ago. You would think there weren't any male Republicans in the country, much less any active conservatives male or female over the last 20 years. What is also striking is that many of the people are active in politics now - or were a year or two ago when the books were published. In short taxpayers' money has been used to provide promotion of active liberal politicians.

Political bias also showed in the tendency of these books to which reliably characterize recent (and much of past) U.S. history in terms of three issues or themes: minority rights, feminism, and ecology and environmental issues. In every case the pro position was presented as positive; the

## Table 7

All people of post WWII political and social significance selected for special biographical emphasis (Role Models) in the Social Studies Texts: Grades 1-6. (See text for details of selection.)

| Name | Party | Accomplishment | Publisher; Grade |
|---|---|---|---|
| Herman Badillo | Dem | NY City politician | Holt-4 |
| Romana Banuelos | Dem | Treasurer of U.S. | Laidlaw-1 |
| Thomas Bradley (2 times) | Dem | Mayor, Los Angeles | Holt-4<br>McGraw-3 |
| Ralph Bunche | Dem | United Nations Offic. | Amer/Heath-4 |
| Rachel Carson (2 times) | N.A. | Ecology movement | Holt-1<br>Amer/Heath-4 |
| Raul Castro | Dem | Gov. of Arizona | Laidlaw-5 |
| Henry Cisneros | Dem | Mayor, San Antonio | Scott-Fores.-4 |
| Vine DeLoria | N.A. | Amer. Indian rights | Laidlaw-1 |
| Millicent Fenwick | Rep | U.S. Congress, N.J. | Follett-4 |
| Ella Grasso | Dem | Gov. of Connecticut | Scott-Fores.-4 |
| Patricia Harris | Dem | Lawyer; black rights | Holt-4 |
| Dolores Huerta | N.A. | United Farm Workers | Scott-Fores.-3 |
| Nancy Kassebaum | Rep | U.S. Senate, Kansas | Laidlaw-2 |
| Maggie Kuhn | N.A. | Gray Panthers/Feminist | Amer/Heath-4 |
| Martin L. King, Jr. (3 times) | N.A. | Civil Rts leader | Laidlaw-1 Holt-4<br>Silver-Bur.-4 |
| Clare Booth Luce | Rep | Ambassador | Laidlaw-1 |
| Thurgood Marshall | N.A. | Supreme Court Justice | Laidlaw-2 |
| Margaret Mead (2 times) | N.A. | Anthropologist | Holt-6<br>Amer/Heath-4 |
| Patsy Mink | Dem | US Congress, Hawaii | Holt-4 |
| Julian Nava | Dem | Ambass to Mex; author | Amer/Heath-4 |
| Dixie Lee Ray | Dem | Gov of Washington | Amer/Heath-4 |
| Eleanor Roosevelt (3 times) | Dem | Founder of UN; various good works | Holt-4 Scholas-6<br>Scott-Fores.-4 |
| Coleman Young | Dem | Mayor, Detroit | Scott-Fores.-3 |

opposition was never given any serious positive treatment. There was no mention of the conservative position identified or supported in any way in any of these books. For example, there was simply no mention of the anti-ERA movement, the pro-life movement or the tax revolt.

Here are some very typical examples of how the uni-sex position and feminism are represented in an implicit manner:

a. On a page with two photos one of a woman working at a store and another of a woman in an office is the caption "Your mother or father has a new job. It is in another town. You have to move" (American Book/Heath, Grade 1, p. 18). Or consider p. 98-99 of the same book. These pages consist only of large photographs of "representative" people working. The pictures primarily represent role reversal. The teacher is instructed to comment on the pictures (in the teacher's edition) as follows: "Teacher asks: How many of the workers on these pages can you identify? (The workers on p. 98 include women working in oil industry, a male telephone operator, and a woman doctor. Those on p. 99 include a woman auto mechanic, a clown and two male researchers.)"

b. Some typical pages from Riverside (Grade 2), one of the most obviously feminist set of texts: woman mayor p. 73, woman construction worker p. 74, woman police officer p. 76, woman firefighter p. 77, woman supervisor p. 77, woman judge p. 79, woman mail carrier p. 79, etc. throughout the text.

Although Riverside and American Book/Heath are probably the most aggressively sex role reversal in their portrayals -- all 40 books have a uni-sex emphasis -- and not one book presents any form of positive portrayal of traditional sex role models for the contemporary United States.

## A Money and Career Emphasis

All of these text sequences presented work as having two primary meanings. One was to get paid money and then to use the money to buy goods to satisfy needs and wants. A typical treatment showed a man or woman - explicitly or implicitly the father or mother - working at some job, getting paid, and then going to the store to buy something. The other meaning to work was that it gave status -- as in a career. Although it was not mentioned in the text the images did often convey the idea that work was a relatively pleasing or satisfactory activity in its own right. It was certainly not presented as drudgery.

However, there was not one mention in the text of the fact that many people don't work for money, e.g., homemakers; or that many people volunteer their services to hospitals and other organizations; or that many people exchange goods and services, e.g., barter; or that many people, presumably many school teachers, work in part for rewards other than money. No text mentioned regularly working out of concern for others or because of the intrinsic value of certain kinds of work. The absence of any concern for non-material values was so extreme that not one discussion of a family budget included any money for charity, or money for others in need. (Giving money to a church was never mentioned.) Instead the primary emphasis was on personal status and enjoyment, and the money economy. By implications the message was clear that if you work and don't get paid money you - and what you do - don't really count.

## Study 6:

## U.S. History Textbooks: Grades 11 or 12

This study investigates how religion is represented in the U.S. history textbooks used throughout the country in the 11th or 12th grade.

## Sample

California does not provide a High School U.S. History adoption list; Texas has an adoption list of only 5 books, and one of these has been adopted only by Texas (Rand McNally) and is therefore not nationally representative. Therefore the following basis for selecting the history textbooks was used. From the 14 states that provided adoption lists there were 12 textbooks adopted by 5 or more states. These books were judged as representative. From this list of 12, eight texts were selected at random. These eight are shown in Table 8. This list included the two books most widely adopted, namely Harcourt, Brace, Jovanovich adopted by 12 of the 14 adoption states, and Holt, Rinehart and Winston selected by 11 of the adoption states. The list of 8 books in the sample is highly representative - for on average it accounts for 60% of those texts on the adoption lists of the states that provide such lists. A reasonable estimate is that 60% of the country's students taking U.S. history use one of the books in the sample. Further, there is no reason to think that the other adopted books not in the sample are in any serious way different in content from those in Table 8.

## Scoring

Each page of each history book was read and references to religion were noted. In addition, since each text had at least a moderately thorough index all index entries relating to religion were also checked out. All of the scoring for each book was independently verified by an outside scorer supplied by EPIE. About 10% of the references to religion were missed by the PI, but picked up by the EPIE scorer. These additional references were used in arriving at the general summaries described below. The summaries were also evaluated for accuracy by an EPIE scorer. Although an occasional reference to religion may have been missed it is most unlikely that any important treatment

## Table 8

The High School History Texts (Grade 11 or 12)
used in the sample for Study 4

| | Publisher & Copyright Date | Authors | Title | Adoption States* |
|---|---|---|---|---|
| 1. | Addison Wesley<br>1979 (3rd ed) | R. Madgic<br>S. Seaburg<br>F. Stopsky<br>R. Winks | The American Experience | AL, FL, GA, IN, NM, OK, SC, TX, VA |
| 2. | Globe<br>1984 | S. Schwartz<br>J. O'Connor | Exploring Our Nation's History | AL, FL, GA, NV, NM |
| 3. | Harcourt, Brace Jovanovich<br>1982 | L. Todd<br>M. Curti | Rise of the American Nation | AL, FL, GA, IN, MS, NV, NM, NC, OK, TX, UT, VA |
| 4. | Holt, Rinehart & Winston<br>1982 | N. Risjord<br>T. Haywoode | People and Our Country | AL, FL, GA, ID, IN MS, NV, NM, OK, SC, TX |
| 5. | Houghton Mifflin<br>1981 | J. Shenton<br>J. Benson<br>R. Jakoubek | These United States | AL, GA, ID, IN, NV NM, OK, VA |
| 6. | Laidlaw<br>(2nd ed)<br>1981 | G. Linden<br>E. Wassenich<br>D. Brink<br>W. Jones, Jr. | A History of Our American Republic | AL, FL, ID, IN, NM, OK, SC, TX, VA |
| 7. | Macmillan<br>1981 | H. Bragdon<br>S. McCutchen | History of a Free People | AL, GA, ID, MS, NM OK, SC, UT, VA |
| 8. | Silver Burdett<br>1983<br>Vol 1 & 2 | H. Bass<br>G. Billias<br>E. Lapsansky | America and the Americans | AL, FL, GA, ID, NM, NC, UT, VA |

* Adoption lists provided by EPIE; note many states do not have official adoption lists. See text for evidence of the national representativeness of the texts.

was overlooked. The protocols (summary of the scoring for each text) are in Appendix C.

## General Description

On average these books were twice as long as the 5th grade texts, running to 700 or 800 pages; they also had more words per page, fewer photos and fewer exercises. As a consequence these books had at least 3 or 4 times more coverage of American history than the 5th grade social studies books. They were written in a much more scholarly way and some of the authors are quite prominent American historians. For example take the Rise of the American Nation (1982) by Todd and Curti, New York: Harcourt, Brace & Jovanovich which has gone through several editions. Curti is listed as the Fredrick Jackson Turner Professor of American History (now Emeritus) at the University of Wisconsin and as a past president of the American Historical Association. Dr. Todd is a prominent educationist active in the professional world of social studies.

Norman K. Risjord senior author of People and Our Country (1982) N.Y.: Holt, Rinehart and Winston is a professor of history at the University of Wisconsin; Robin W. Winks, fourth author of The American Experience 3rd Ed. (1979) is Professor of History at Yale University. The three authors of America and Americans Herbert J. Bass, George A. Billias and Emma Jones Lapsansky are Professors of history at Temple University, Clark University and Temple University respectively.

The other authors of these books are either professors of eduction or well known educationists. In other words these books are not only much more substantial -- the authors presumably represent a much higher level of competence - and indeed in some cases they represent the very highest level of historical scholarship as practiced in the country. In short, we should expect a great deal more of these texts than of the Grade 5 social studies books.

## Results

### Book Summaries

A summary of each book provides the clearest picture of its own particular weaknesses and strengths. The important failures that all these texts have in common are noted in the "conclusions" section (below).

1.) Addison-Wesley, The American Experience (1979)

Madgic, Seaberg, Stopsky & Winks

This book starts with a surprisingly good section on the Puritan heritage -- at times somewhat controversial, but that is inevitable. The authors also do well on the religious roots of the abolitionists, Catholic mitigation of slavery in South America, religion in the 19th century, the Social Gospel movement and they provide some treatment of religious themes up until the 1920's or so. In the last 50 years its understanding collapses into standard liberal secularism and indeed references to religion almost disappear over the last 30 years. For example, the religious origins and aspects of Martin Luther King, Jr. are almost non-existent and the book gives a weak treatment of King on this issue.

The authors cover Protestant fundamentalism in the context of the Scopes trial of 1925. The treatment is critical but not unrealistic. The bias comes from the fact that they do not present any other aspects of conservative Protestantism, e.g., Bible colleges, Billy Graham.

Also the authors have nothing on the urban revivals of 1870's and 1880's; nothing on the Holiness-Pentecostal movement; and there is nothing on Catholicism in the 19th and 20th centuries except references to prejudice against it.

2.) Globe, Exploring Our Nations History (1984) Schwartz and O'Connor

This book's coverage of religion in the 18th and 19th century is extremely weak. For example, there is no reference to the Great Awakening of the 1740's, none to the Salem Witch Trials or to the 2nd Great Awakening of the 1830's and 1840's; no reference to the Mormons.

Except for the religious toleration issue this book has little concern with religion in the colonial period and it seriously fails to capture the importance of religion not only in this period, but also for the abolitionist and Civil War period.

The authors do better in the last 100 years, although here what they emphasize are liberal issues as related to religion. They mention significant aspects of church support for the humanitarian reforms of 1880-1910 period, and the presence of ministers in the progressive movement. They note the KKK as motivated by religious as well as racial bigotry, they note anti-Catholic bias in the election of J.F. Kennedy and they point out that Martin Luther King, Jr. based his ideas on Christian and democratic ideals.

However, there is no reference to the urban revivals of 1870's and '80's, the Holiness and Pentecostal movement, the fundamentalists, or the Bible Belt. Also there is no reference to Billy Graham, or the Born-Again movement.

At the end of the book's eight units the authors list important dates in U.S. history. All told they list 83 events, of which only one is religious, i.e., the first Thanksgiving in 1621.

3.) Harcourt, Brace, Jovanovich, Rise of the American Nation

Todd & Curti

In many respects the book's treatment of religion is seriously inadequate. Specifically, there is no reference to the great revival, sometimes called the 2nd Great Awakening, of the 1830's and 40's; the Holiness or Pentecostal movement of 1880-1910; the world of fundamentalist or of conservative Protestantism, e.g., the Bible Belt; the Born-Again and Jesus movements of the 1960's and 70's; the Social Gospel movement, e.g., Rauschenbusch, circa 1900, or to liberal Protestantism as a cultural or political force in this century. Martin Luther King, Jr. and his religious connection and some of his religious support is noted. The Black Muslims are mentioned very briefly. Except for these last two references there is no reference to religion in American history in the 20th century.

Very representative of this omission of religion is the list called "Chronology of Events in American History" at the end of the book. This list contains over 450 events considered important in U.S. history. The three events referring to religion are: 1) the landing of the Pilgrims in 1620; 2) the adoption of the Toleration Act in Maryland in 1649; and the settling of the Mormons in Salt Lake in 1847. Other events listed as more historic and important than any aspect of religion in the last 130 years include: the first State Minimum Wage Act enacted in 1912; the creation of the Veteran's Bureau in 1921; the establishment of the Securities Exchange Commission in 1934; and the establishment of the Department of Transportation in 1966. This book has sections on changes in American economic life, important events in our cultural history, and changes and developments in science and technology. Religion is never identified as important. With respect to religion, a major aspect of American life, this text is simply so inadequate as to provide a serious distortion of the historical record.

4.) Holt, Rinehart & Winston, People and Our Country (1982) Risjord & Haywoode

This book mentions most of the standard religous events but generally quite briefly. That is, religion is taken up in short isolated spots throughout the text. Good points include references to: both Great Awakenings; J. Edwards, G. Whitfield, Cotton Mather; Mormons; Christian Science; The Social Gospel; Dwight Moody (the only book to mention this important figure of the urban revivals); Rauschenbusch; progressive religion; 7th Day Adventists; religious aspects of Martin Luther King, Jr.; 19th century and anti-Catholic prejudice. The book also notes such important Catholic figures as Elizabeth Seton, Isaac Hecker, and Mother Cabrini. The text also mentions Jewish immigration in 1890 and American anti-Semitism.

Weak points include the absence of references to the Holiness & Pentecostal movement (however, as noted, this book does give a paragraph to Dwight Moody and urban revivalism - a part of the Holiness movement); there is no reference to fundamentalism and the Bible Belt and to the Born-Again Movement.

To put the topic of religion aside, let us note that this book unfortunately ends with a partisan treatment of recent history. Specifically, from 1945 to the present (i.e., Chapters 28-34), the book features the following people in a special section called Sidenote to History. (This section is very like the presentation of role models in the Social Studies texts.) Here is the list of the people who are featured: 1) Perle Mesta (feminist and woman ambassador); 2) Ralph Bunche (U.N. mediator, Nobel Peace Prize); 3) Jackie Robinson (baseball player breaking the color barrier); 4) Chief Justice Earl Warren (Warren Court); 5) Julius Robert Oppenheimer (opposition to building the nuclear bomb); 6) Martin Luther King, Jr. ("I have a dream"); 7) Cesar Chavez ("La Causa" and the grape pickers strike); and 8) Ralph Nader (public defender).

5.) Houghton-Mifflin, These United States (1981) Shenton, Benson, Jakoubek

This book mentions the Salem Witch Trials, the first Great Awakening and J. Edwards and Whitfield, and gives the best coverage of any text (3 pages) on the revivals and great religious changes circa 1840; the authors even note the religious freedom rationale for the founding of Catholic schools. This is the only one of the eight history texts to do so. The authors mention the Social Gospel around 1890-1910; the presence of the church at the center of black American life and the religious motivation of Martin Luther King, Jr.

This book fails to mention the urban revivals, the Holiness-Pentecostal movement of 1880-1910. It is totally silent on the Bible Belt and fundamentalist Protestantism.

Although its coverage of topics is better than most of the books, the overall spirit is not far from that shown in its list of over 300 important dates in U.S. history. This list has only three "religious" events: 1630 Puritans settle Boston; 1692 Witchcraft Trials in Massachusetts; 1775 Quakers start first American anti-slavery society. These are the only three religion-connected events given - nothing else for the next 205 years - the list ends in 1980. Events considered more important than any event related to religion after 1775 include: 1816 2nd U.S. Bank chartered; 1878 California ceases to be bi-lingual; 1887 Electric street cars in Richmond, VA; 1917 literacy for immigrants adopted, etc.

6.) Laidlaw, A History of Our American People (1981) Linden, Wassenich, Brink & Jones

This book is weak on religion. For example, it has no reference to the first Great Awakening (c. 1740); and no reference to Salem Witch Trials. It does refer to the revivals of 1820-1840. Its treatment of religion in the colonial period is standard but thin; it refers to the religious freedom issue through mention of the Quakers as a "religious group" which was involved in the abolitionist movement. There was no serious discussion of the Christian role in fostering the anti-slave semtiment of the 1850s.

The text has a slightly more extensive coverage in the 19th century for it discusses the Mormons in some detail, and it refers to the Social Gospel movement, Rauschenbusch, and religious involvement in progressivism. However, there is no reference to the urban revivals or to the Holiness or Pentecostal movements, nor any reference to Catholic schools or hospitals, much less to Catholic or recent Protestant schools as expressions of freedom of religion.

In the 20th century it mentions the KKK as anti-Jewish and anti-Catholic; and it refers to the J.F. Kennedy Catholic election issue. Martin Luther King's life is linked to Christianity.

Some of the special religious problems with this text are:

1. Fundamentalism (p. 532) is described as rural vs. urban without any reference to religion at all. That is, fundamentalism is defined as rural people who "follow the values or traditions of an earlier period".
2. Religion in the 20th century is scarcely mentioned.
3. A systematic lack of religious emphasis. Specifically, throughout the book important dates starting with 1607 are noted under the topics: economic, social political, and work and leisure. Of 642 listed events only six refer to religion: 1) 1649 religious toleration act in Maryland; 2) 1661 first Bible published in America; 3) 1692 Salem Witch Trials; 4) 1769 Spanish missions in California; 5) Religious revivals of 1858 (sic); and 6) the 1875 Hebrew Union College founded in Cincinnati.

This list has nothing on religion since 1875. There was no mention of a conservative or orthodox Jewish institution; about such Catholic universities such as Georgetown or Notre Dame, or about the first Bible College, i.e. Nyack College.

The following supposedly important dates in U.S. history are listed in this book: 1893 Yale introduces ice hockey; 1897 first subway completed in Boston; 1920 U.S. wins first place in Olympic Games; 1930 Irish Sweepstakes becomes popular; 1960 Pittsburgh Pirates win World Series; 1962 Twist - a popular dance craze. In short the above categories make clear that such trivia are given more emphasis than any aspect of religion in the last 100 years.

This book also shows a strong feminist coverage. For example, there are 19 feminist dates listed in the list of important U.S. dates - thus feminism throughout all U.S. history is considered more than 3 times as important as religion - and over the last 100 years or so feminism is portrayed as more than 10 times more important than religion. One example of pro-feminist bias is that the text, p. 642 lists Senate approval in 1972 of the ERA under the heading "Social Progress." This is not to suggest that feminism is not a legitimate and important part of U.S. history; it is to suggest that the proportional emphasis is grossly distorted, especially over the last 50 or 100 years.

This book also has a fairly large coverage of the beatniks, the youth culture, the counter-culture, and the new left. However, it has nothing on the Jesus Movement, the Born-Again movement, and the emergence of the religious right.

7.) Macmillan, History of a Free People (1981) Bragdon and McCutchen

In general this book has an average, though still far from adequate, treatment of religion in U.S. history. For example, there is no mention of the first Great Awakening as important to U.S. history. There is no mention of Jonathan Edwards, the Mathers, the Wesleys, or the Salem Witch Trials.

In this treatment of the 19th Centruy, Bragdon and McCutchen mention the important religious movements associated with the 2nd Great Awakening, and they give some coverage to the Social Gospel, liberal Protestantism, and progressivism in the early 20th century. However, they have nothing on the urban revivals of the 1870's and 80's or on the great Holiness-Pentecostal movements (1880-1910); nothing on fundamentalism, e.g., the Bible-Belt, the Scopes Trial, or the Born-Again movement of the 1960's and 70's.

At the end of each chapter there is a section presenting a list of names and events headed "Who, What and Why Important." The book's 34 chapter lists have 814 items. At most 13 have a connection to religion - i.e., less than 2% and 8 of those are prior to the Civil War. Most of the "religious events" such as Anne Hutchinson and Roger Williams and the Maryland Toleration Act are really references to religious freedom and toleration and not to religious events per se.

8.) Silver-Burdett, America and Americans (1983) Bass, Billias, & Lapsansky

Vol. 1 Colonial Period to Reconstruction

Early Colonial Period: there is a moderate emphasis on religion, e.g. Puritans, dissenters such as Hutchinson, and Williams, e.g., p. 25, cf.; but no reference to Salem Witch trials. It goes on to the Maryland Toleration Act (and Catholics); Quakers; the Pennsylvania story; religious aspects of colonial government and the diversity of religions in U.S. Then it mentions the Great Awakening of the 1730's-40's. There is no reference to J. Edwards, C. Mather, the Wesleys. G. Whitefield was noted in connection with Phillis Wheatley, a religious Colonial black poetess. Religious origins or links of the abolitionist movement are noted -- especially with respect to the

Quakers. The Whitmans (Narcissa and Marcus) are given a short paragraph as missionaries to the Oregon country. The Mormons are given a full page; it is noted that slaves turned to religion; some abolitionist link to religion is given. There is no reference to the second Great Awakening.

## Vol. 2 From Reconstruction to Present

The Index has no entry for religion or for specific religious denominations. There is really little reference to religion as a social force in 20th century U.S. The book does have a short section on the Scopes Trial, a short reference to the WCTU; a reference to the anti-Semitic, anti-Catholic prejudice of KKK; and reference to the anti-Catholic bias in politics as reflected in the presidential campaigns of Al Smith (1928) an John Kennedy (1960).

This serious lack of religion in the 20th century is to some extent made up by a relatively frequent mention of religion in biographical material. Here it shows as a force in the lives of President Wilson, President Eisenhower and Martin Luther King, Jr.

Political liberalism is the main position of the book in the last 40 years. For example, the "Great Americans" featured to represent the U.S. since 1945 are: M.L. King, Jr., Rachel Carson, John F. Kennedy, Margaret Mead, Thurgood Marshall, Walt Disney. Only Walt Disney is not a standard hero of the left -- and he is a middle of the road figure, with little political significance one way or the other. These are examples of "Role Models" as in the Grade 1-6 Social Studies Textbooks. Each gets from 4 to 6 full pages of biographical treatment.

## History Textbooks: Conclusions

A number of important generalizations with respect to the treatment of religion characterize all these history books. First, not one of these texts recognized, much less emphasized, the great religious energy and creativity of the U.S.

None of these books had any serious coverage of conservative Protestantism in the last 100 years. A few books mentioned the Scopes Trial. There was not one book that recognized the many evangelical movements throughout U.S. history since the colonial period. Such evangelical movements continue today and have much in common with today's religious right. Very simply, the heritage and history of these tens of millions of Americans has been left out of these history texts.

There are still other major criticisms of these books. None of them had any serious appreciation of positive Catholic contributions to American life. Prejudice against Catholics was commonly noted, but positive contributions in terms of the assimilation of countless immigrants; the many hospitals and orphanages built by Catholics; and the significance of the Catholic school system were (with one exception) not mentioned. Likewise, the positive contributions of American Jews received little notice.

Even many of the "standard" religious aspects or events of American history were often left out of those books. For example, many failed to mention one (or both) of the Great Awakenings, or the Salem Witch trials, or the deep links between various Christian denominations and the anti-slavery movement. One index to the abysmal treatment of religion in American history was the universal tendency to list the dates of important historical events and to leave out from such lists almost all dates referring to religion especially in the last 100 years.

One additional characteristic of these texts was their reliable tendency to omit conservative political issues and conservative historical figures in presenting U.S. history since World War II.

## Study 7: Religion and Other Values in Readers: Grades 3 and 6

This study investigates how religion, and other values are represented in the books used to teach reading -- known as basal readers. These books primarily use stories -- often fiction, but with nature, science and biographical pieces as well -- to develop students' reading ability. The content of these stories and articles is an important source of values and information for students and it is the subject of investigation in this study.

### Sample

For the following reasons only the readers for Grades 3 and 6 were selected for study. Grade 1 and 2 readers have few true stories and much of the material in these grades is in the form of short paragraphs, single sentences, lists of words (vocabulary) associated with pictures, etc. The students are still learning to read in these grades. The Grade 3 readers are, however, primarily stories and short articles. The readers for Grades 7 and 8 were excluded since they are not that widely used. Instead, various collections of stories are often substituted at these higher grades, making Grade 7 and 8 basal readers relatively unrepresentative of what is read in these grades. Grade 6 basal readers were selected for the sample because they are the highest level of reader reliably used for a grade. Grades 4 and 5 were not sampled because they are very similar to Grades 3 and 6. Indeed, professionals familiar with basal readers thought that sampling one grade level, e.g., 5 or 6, would provide an adequate and representative sample of the content of the stories. As a result the two grades, 3 and 6, are more than adequate.

The particular books in the sample are shown in Table 9. The sample in

Table 9 is a representative one. The 11 publishers selected are all of those either on the official adoption list of California or of Texas. The sample is also representative of those texts adopted by other states as well. There are 10 other states with official adoptions of basal readers. (Information supplied by EPIE.) The Table 9 texts represent a very high proportion of the officially adopted readers from these other states. Specifically, the present sample accounts for the following percent of the adopted texts for the states as listed: Alabama 73%, Arkansas 78%, Florida 80%, Georgia 77%, Idaho 85%, Mississippi 100%, Nevada 78%, North Carolina 83%, Virginia 62 %, and West Virginia 69%. On average the sample accounts for 78.4% of all adopted textbooks for these 10 states -- and, of course, 100 % of California and Texas. If one assumes the adoption states are a reasonable estimate of the 38 non-adoption states, then the sample texts of this study account for 80% or more of the basal readers used in the country for Grades 3 and 6. In addition, several of the readers not in the sample were looked at -- and they were remarkably similar to those included. In short, the Table 9 textbooks are a representative national sample of the stories and articles read by the country's public school children. There is, however, one qualification to the sample. Most of the publishers shown in Table 9 put out two or sometimes three basal readers for each grade, representing two or three different levels of difficulty. In such cases the book selected for the sample from the two or three possible texts was selected on a random basis.

Scoring

Only stories or articles were scored. Thus, poems, plays, games, exercises, reviews and similar material were not evaluated. Such items, however, were always a relatively small part of the total content of each book, since stories and articles usually took up anywhere from 75 to 90% of

## Table 9

Publishers, titles and grade levels of the basal readers used in Study 5

| | Publisher - Copyright | Titles and Grade Level |
|---|---|---|
| 1. | Allyn and Bacon (1978) | Hand Stands (3)<br>Standing Strong (6) |
| 2. | Economy (1978) (Keytexts) | Turnstyles (3)<br>Forerunners (6) |
| 3. | Ginn (1984) | Ten Times Round (3)<br>Flights of Color (6) |
| 4. | Harcourt, Brace, Jovanovich (1983) | Ring Around the World (3)<br>Golden Voyages (6) |
| 5. | Heath (1983) | Catching Glimpses (3)<br>Making Choices (6) |
| 6. | Holt (1983) | Never Give Up (3)<br>Riders on the Earth (6) |
| 7. | Houghton-Mifflin (1983) | Spinners (3)<br>Beacons (6) |
| 8. | Laidlaw (1984) | Whispering Ghosts (3)<br>Voyages (6) |
| 9. | Lippincott (1981) | Zooming Ahead (3)<br>Flying High (6) |
| 10. | Macmillan (1983) | Full Circle (3)<br>Catch the Wind (6) |
| 11. | Scott-Foresman (1983) | Golden Secrets (3)<br>Star Fight (6) |

the pages. A story or article could either be ordinary fiction or historical fiction, or factual as a nature article or a mixture of fact and fiction as in most of the biographies in these readers. Scoring consisted of the P.I. or his assistant reading each story or article in each book and writing a brief summary. All references to religion were specifically noted. Later the P.I. read all the stories and articles scored by the assistant to gain first hand familiarity with the complete sample. The summaries of the 670 items, (stories and articles) scored in these 22 books can be found in Appendix D.

The independent analyst read all the stories in four of the readers to check on the accuracy of the PI's summaries. (The four were selected randomly: 2 from Grade 3 - Allyn & Bacon and Harcourt, Brace, Jovanovich, and 2 from Grade 6 - Houghton-Mifflin and Scott-Foresman.) This analyst (S.A.) found only one story out of 140 that had a reference to religion of any significance that was missed by the PI. This story had one sentence that mentioned the "good Lord". Thus, although a few stray religious references might have been missed in the 22 book sample, these possible oversights would not change any of the major conclusions. In addition, each of the conclusions and results mentioned below were evaluated for accuracy by the independent evaluator.

### General character of the stories

All of us are aware of the kind of music known as Muzak. It is the sweet, mushy music one hears played in the background at super-markets, department stores, and when our telephone call has been put on hold. Well, the overwhelming majority of these stories and articles are also sentimental, mushy, and filled with easy vocabulary and simplified expression. That is, the majority of these pieces are to literature what muzak is to music, or what fast food is to real food. In addition, each publisher is very like the other

-- for example, there is little to distinguish one Grade 3 book from another.

The stories themselves were of various types. For example, fictional stories entirely about animals or about humans preoccupied with animals accounted for roughly 13% of the sample; another 7% were articles about animals, but of an informative, natural history type, including stories about scientists, e.g., naturalists involved with animals. Thus, roughly 20% of the 670 items were "animal" stories of some kind. Biographical pieces -- often a kind of historical fiction -- plus fictional stories about personal achievement accounted for another 20% of the sample. About 18% of the stories dealt with interpersonal relationships such as feelings, facing tensions, and school based social adjustment. About 16% of the stories were fairy tales, myths, fables, or science fiction; 10% were adventure stories, either true, e.g., Kon-Tiki, or fictional. (This excludes adventures that were biographical or focused on animals since these were counted in those categories.) The remaining 16% consisted primarily of articles of an informative kind on various topics and some miscellaneous categories.

## Treatment of religion

For all intents and purposes religion is excluded from these basal readers. That is, there is not one story or article in all these books in which the central motivation or major content deals with religion. No character had a primary religious motivation. Indeed, religious motivation was a significant, although quite secondary concern in only five or six stories or articles. In additional instances, religion entered into a story in a minor or peripheral way, but without any narrative importance.

No informative article dealt with religion as a primary subject worthy of treatment. There were scores of articles about animals, archaeology, fossils, or magic, but none on religion, much less about Christianity. In contrast to the serious neglect of Christianity and Judaism, there was a minor spiritual or occult emphasis in a number of stories about American Indians. One 55 page story featured a typical white American girl on a ranch in California who sought to find her "Indian Heart" (Laidlaw, 6). The girl made several animal fetishes and understood a fetish as capturing the spirit of the animal, e.g. the coyote. She sought out ways to commune with animal spirits as part of her search for her "Indian Heart." Another story called "Medicine Bag" (Laidlaw:6; Lippincott:6) featured an Indian medicine bag passed on from father to son; the bag was part of an Indian youth's "Vision Quest" in which he sought out the meaning of his name. An article about Comanche Medicine Art gives not only interpretation about the artist's paintings, but also information about Indian spirituality (Economy, Grade 6). Misleading comparisons are made in this article with the Bible. For example, "A prophet [in the Bible] was said to have come from another world, or Heaven, to give People on Earth vision, or a reason for being. . . people you call saints or disciples wrote down what they 'saw' through your prophets" (p. 87).

This quote implies that prophets come from another world -- a serious misrepresentation of the Judeo-Christian concept of a prophet. Perhaps the author is referring to Jesus as a prophet, if so this raises even more disturbing issues.

But to give a more detailed picture of how religion was treated, those few stories that did mention Christianity or Judaism will be described. There was something of a small Roman Catholic theme. First, A biography of the Mayo brothers and their establishment of the Mayo Clinic mentioned that an order of Catholic nuns was instrumental in setting up the Mayo's first hospital, called St. Mary's (Allyn and Bacon:3). Second, A story featuring Joliet and Marquette mentioned that the latter was a Catholic priest (Heath:3), and a story on the animals of China mentioned a French priest-naturalist, Fr. David; (Houghton Mifflin:6). Third, One story mentions an Hispanic artist who among other things drew a nativity scene (Economy:6); an article on masks mentions masks in South American religious festivals and identifies Mardi Gras and Lent (Allyn and Bacon:6). Fourth, A story about the famous battle at the Alamo described as a mission church in Texas had a young boy refer to his family's church and to Our Lady of Guadaloupe and had the boy's mother praying for the safety of her Hispanic husband, the boy's father, during the battle (Houghton Mifflin:6) . Keep in mind that even in these stories the actual numbers of lines having such a religious reference was small and these references were descriptive -- without clear religious content. Thus these references are to secondary aspects of religion. The exceptions to this were the Mayo story, and especially the Alamo story in which the mother actively prayed and the son made a positive comment about "Our Lady of Guadalupe" and about his own church. The religious meaning of these actions, however, is somewhat ambiguous since the mother's prayers were ineffectual and her husband was killed along with the rest of the defenders.

A story by the Jewish writer Isaac Bashevis Singer set in 19th century eastern Europe in a small village had something of a religious theme (Macmillan:6). It takes place at Hanukkah time and involves a Jewish boy who gets lost for three days in a blizzard with the family goat. He is saved by finding a haystack in which to sit out the storm and by the goat who keeps him warm and supplies milk. After the storm he returns home. Once in the story he prayed -- but God is not mentioned. The celebration of Hanukkah is an important background context for the story, but the religious and political meaning of Hanukkah is not given and for most readers it could be just an undescribed ethnic holiday. There was also a brief selection from a story about two Jewish girls hidden in the home of a Dutch farmer (MacMillan:6). Except to note once that the girls were Jewish there was no other reference to religion.

There is another Jewish story that centers on the mother making gefilte fish (from a live carp kept in the bathtub) for Passover (Allyn and Bacon:3). God is mentioned once, but no reference is made to the religious meaning of Passover, and the focus of the article is on the poor fish. Passover, like Hanukkah in the previous story, could be a strictly secular ethnic holiday as far as the text is concerned.

Religion gets a neutral or positive mention in a few stories on black history or black life. One story refers to information in the family Bible of Benjamin Banneker (Lippincott:6); another (Houghton Mifflin:6) refers to the "good Lord" once; and a story about a black teenager who bought and repaired an inner city house, mentions that his father was a minister (Economy:6). A third story is a history of the origin and development of Jazz (by far one of the better pieces in all 22 books). This history correctly and positively identifies the importance of the black church for the development of Black music (Lippincott:6). A story about anthropologists in Africa mentioned that missionaries had brought Christianity to some members of the tribe (Holt, Rinehart, & Winston:6). A story on Harriet Tubman helping slaves escape via the underground railway mentions her prayer to the Lord and two ministers, one a Quaker, as important in the escape (Houghton Mifflin:6). Finally there is a biographical story on the life of Martin Luther King, Jr. that mentions he was a minister, discusses his going to seminary and quotes his "thank God, I'm free at last" speech (Houghton Mifflin:6).

There is one piece whose preface mentions that the story is about a Mennonite family in America that fled Russia to avoid religious persecution

(Houghton Mifflin:6); and a story about pioneer life on the prairie describes Christmas as a warm time for special foods (Houghton Mifflin:6). This is really not a religious reference since the text notes Christmas as a time for "thought and thanksgiving," and no religious meaning is given. There is one King Arthur tale that refers to the Bible, a cathedral, and an archbishop (Holt, Rinehart, & Winston:6).

In the preceding examples, one sees the same pattern found in the social studies text books -- namely (1) no major Christian or Jewish religious motivation at all and almost no serious representation of religion; (2) the complete omission of any typical active Protestantism, but a small number of "minority" religions, e.g. Catholic, Jewish, Black, Mennonite do get some clear positive representation; and (3) the few references to religion are mostly descriptive and neutral, that is, secondary religious references (as in Table 3). For example, even in the relatively religious biographical piece on Martin Luther King Jr., there is no reference to how Christian ideas or the life of Jesus effected him. (The name "Jesus" doesn't occur in these books.)

Besides the cases already noted there were two stories each with one sentence that mentioned that a major character prayed at a time of extreme danger: one when two boys thought they were lost on an iceflow; the other story mentioned prayer at a brief moment in which a boat carrying immigrants from Ireland has trouble in a storm (Houghton Mifflin:6, p. 427; Laidlaw:6). No reference is made to how or to whom they prayed, however. And finally there was another story in which a man rescued after days of living alone on a large iceberg, shouted in German his delight in being rescued, "Gott im Himmel" (Houghton Mifflin:6).

In addition, there were a few references to God or Christianity that were critical or so neutral as to be implicitly negative. There is a story of

Maria Mitchell a woman astronomer in 19th century America with a strong feminist message that also refers somewhat critically to Christianity in the context of the trial of Galileo -- she visited the Vatican Observatory. This story also refers to "The Book of Nature and the Book of God" implying that nature is not also the book of God (Lippincott:6).

In a story about the first voyage of Columbus, after much struggle and anxiety, Columbus finally discovers the new world and names the island "San Salvador." This expression is the only Spanish in the story and is not translated or explained. A story on the life of the Spanish explorer Estevan mentioned that every few days he sent a message back to the rest of his Spanish party by way of the local Indians. He sent a small cross (two sticks tied together) if he had found things of minor interest and a large cross if a major discovery had occurred. The cross was, in this case, at least apparently a sign with no religious meaning, however. (Both of the above stories were in Harcourt, Brace, Jovanovich:3.) There was also a science fiction story (Holt, Rinehart & Winston:6) set in the southern mountains (U.S.) that referred to church and church goers somewhat critically.

Religions other than Christianity or Judaism got relatively frequent mention. For example Greek or Roman religion was part of 6 stories; ancient Egyptian, Polynesian and other pagan religions came up in 6 additional stories; two stories, not especially religious, were attributed to Buddha. American Indian religion was featured quite positively in 5 stories and 1 article. But, no Bible stories occurred in these books, not even David and Goliath.

Finally, to bring treatment of religion to a conclusion, let us note the books especially neglectful of traditional religion as well as any especially strong in treating religion. The following texts either had no reference at all or had only minor neutral or negative references to any of the following three major religious categories: God, Christianity, Judaism. Allyn and Bacon:6; Economy:3 and 6; Ginn: 3 and 6; Harcourt, Brace Jovanovich: 3 and 6; Heath: 3 and 6; Holt, Rinehart and Winston:3; Houghton-Mifflin:3; Laidlaw:3; Loppincott:3; Macmillan:3; Scott-Foresman: 3 and 6. That is, 16 of 22 books or 72% completely fail even a minimum test with respect to reference to God, Christianity and Judaism. Of the remaining books five were saved by a mere one or two very modest references. Beacons (Houghton-Mifflin:6) had by far the largest number of stories representing God and Christianity. It had nothing on Judaism or representative Protestantism, but it did introduce religion into 8 of the books 40 pieces and thus it was by far the best of those analyzed.

Other biases in these 670 stories and articles relevant to the present study are also of note.

a. Lack of patriotism. There were only five stories in these books with any patriotic theme. The story of the ride of Sybil Ludington in 1777 was given three times. Dressed as a man she warned local pro-Independence farmers about a British threat (Allyn and Bacon:6; Houghton Mifflin:6; Macmillan:6). This story was primarily a feminist piece and a replacement of Paul Revere's ride, and it had little of a specifically patriotic character. There was a story of Mary, a black girl who wanted to join the army and helped bring food to George Washington's troops during the harsh winter at Valley Forge (Holt, Rinehart & Winston:3); and a story about an American boy during the revolutionary war who captured a British soldier who had been stealing vegetables from his garden (Scott-Foresman:6). From these examples the following conclusions follow. Of the 22 textbooks, 17 (over 75%) did not have one patriotic story. Furthermore, none of the patriotic stories had anything to do with American history since 1780 -- that is nothing for over 200 years. Four of the five stories featured girls and are better described as feminist in orientation, rather than patriotic.

b. Lack of support for business. The only stories (or articles) having a business theme of any kind were the following. One about a boy who ran a baby-sitting service (Scott-Foresman:6). The story itself, however, was about the silly events of one night he spent sleeping out in a tent with a young boy he was "baby-sitting." There is an article about a black youth who bought a house in a run-down part of town, fixed it up, and became the youngest landlord in Michigan (Economy:6). Here, the emphasis was on good citizenship - and on making it as a young black - not on business success.

There were no stories about Henry Ford, Andrew Carnegie, or any more recent examples of this type. Neither was there a single story in which an immigrant to this country found happiness and success in business or in a profession.

The only actual business success story was one that featured a black woman from Richmond, Virginia, born in 1867, named Maggie Mitchell Walker. This story -- which appeared in three different readers (Heath:6; Holt, Rinehart & Winston:6; Scott Foresman:6) did make the point that she became a successful banker, but the major emphasis was a feminist one. That is, the meaning of her accomplishment was in overcoming prejudice against women. (No white prejudice against blacks was noted since all the characters in the story were black.)

It is also worth pointing out that there were no stories about labor or labor unions either.

In conclusion, then, these stories grossly underrepresented this country's workers and particularly our entrepeneurial business spirit. Indeed, about those Americans who have built and are still building our major industries and businesses there was not a single word.

c. A feminist emphasis. By far the most noticeable ideological position in the readers was a feminist one. This showed in a number of ways. To begin with, certain themes did not occur in these stories and articles. There was not one story that celebrated motherhood or marriage as a positive goal or as a rich and meaningful way of living. No story showed any woman or girl with a positive relationship to a baby or young child; no story dealt with a girl's positive relationship with a doll; no picture showed a girl with a baby or doll.

Even romance received short shrift. Only five stories focused on romance -- one involved two dogs (Macmillan:3), another an O. Henry story about a young man and a young woman who had fallen out over a misunderstanding that the story resolved (Lippincott:6), and a third featured a young black girl who daydreams that a popular singer will fall in love with her (Economy:6). A fourth story had a loving prince win the hand of a princess even though she had apparently changed into a cat (Houghton-Mifflin:6). A fifth story (also Houghton-Mifflin:6) involves a captured Confederate officer. His new wife tries to rescue him from prison (dressed as a man) and almost succeeds. But in the end the officer is killed and she is caught and hanged. Her ghost is said to still haunt the area. The emphasis is more on her daring attempted rescue of her husband (i.e., feminist) than on romance. Great literature, from Shakespeare to Jane Austen to Louisa May Alcott is filled with romance and the desire to marry, but one finds very little of that in these texts.

There were role-reversal romances of sorts. For example, there is a story of a princess who sets out to slay the dragon in her kingdom: she invents the first gun and with it shoots and kills the dragon. The slain dragon turns into a prince who asks the princess to marry him. She rather casually agrees but only if her new kingdom has lots of dragons in it for her to slay and lots of drawbridges for her to fix. She wants to keep busy at such things. ("Young Ladies Don't Slay Dragons," Holt, Rinehart & Winston:6.) There was not one story of a prince rescuing a princess or slaying a dragon.

Stories set in the past featuring sex-role reversal and mockery of traditional stories about kings and queens or about young men rescuing maidens were surprisingly common. Examples are: "The Queen who Changed Places with the King" (Scott Foresman:3); "The Practical Princess" (Holt, Rinehart & Winston:3); "The Queen who Couldn't Bake Gingerbread" (Ginn:3); "Castle Under the Sea" (Ginn:6); "The Last of the Dragons" (Lippincott:6); "The Princess and the Admiral" (Allyn and Bacon:6); "Trouble in Camelot" (Holt, Rinehart & Winston:6). The last three stories are especially hostile toward men and male roles.

The frequent stories of female successes in these books are all in traditional male activities and couched in very masculine vocabulary. For example, there are many stories about women fliers, e.g., Amelia Earhart, Harriet Quimby (Ginn:6; Harcourt, Brace, Jovanovich:3; Laidlaw:6; Lippincott:6; Macmillan:6). There is only one story on the Wright Brothers and it is one page in length (Macmillan:6), and nothing on Charles Lindberg or any other male aviation pioneer. The stories about women pilots use such words as "courage," "daring," etc. while those about men almost never use this vocabulary.

There are also explicitly feminist stories such as those about leaders in the women's movement, e.g., Elizabeth Blackwell (Allyn and Bacon:6) the first female M.D.; Elizabeth Cady Stanton (Houghton Mifflin:6); etc. These stories are much more factual than the feminist fiction pieces and address an important historical movement. Because they are honest and straightforward in their purpose they contrast sharply with the manipulative and wish fulfullment quality of the many other feminist stories and articles.

Other examples of strongly feminist stories were the following: a story about a new kid on the block who wins at "King of the Hill" and other boyish activities but turns out to be a girl! (Allyn & Bacon:3); a dog sled race between a girl and a boy where the girl turns back to rescue the boy when he gets in trouble and still manages to beat him to the finish line (Harcourt, Brace, Jovanovich:3). Then there is the story of the star baseball player -- a girl -- who is in a hitting slump because her favorite "Rusty McGraw" bat is missing. Her friend, a girl detective, solves the problem by finding that a boy has stolen it so he could make the first team instead of the girl. At the end she gets her bat back and hits two home runs (Heath:3). Another example is the story in two readers of the girl "Trail Boss" who drives longhorn cattle back from Texas to Illinos (Ginn:6 and Laidlaw:6), etc., etc.

There are other types of feminist bias in these books, such as stories that misrepresent history by referring to women judges, merchants, and soldiers at times and places where in fact there weren't any. In one astonishing instance, an Encyclopedia Brown mystery is rewritten. (Encyclopedia Brown is a boy detective in a series of stories that are popular with children.) The rewritten story changes Encyclopedia to a girl (Laidlaw:3). Some kind of feminist emphasis chracterizes approximately 10% of the stories and articles in the sample, that is, 65 to 70 items, and the bias is especially heavy handed in at least 40 of them.

## Conclusions

When one looks at the total sample of 670 pieces in these basal readers the following findings stand out. Serious religious motivation is featured nowhere. References to Christianity or Judaism are uncommon and typically superficial. In particular, Protestantism is almost entirely excluded, at least for whites. Patriotism is close to nonexistent in the sample. Likewise, any appreciation of business success is essentially unrepresented. Traditional roles for both men and women receive virtually no support, while feminist portrayals regularly show women engaged in activities indistinguishable from those of men. Indeed, clear attacks on traditional sex roles, especially traditional concepts of manhood, were common.

The above characteristics taken together make it clear that these basal readers are so written as to represent a systematic denial of the history, heritage, beliefs, and values of a very large segment of the American people.

# Appendix A

## Table A

## The Sixty Social Studies Books in the Sample Listed by Publisher, Grade, and Title

(Authors are not listed since some books had no official author(s), others listed Senior and Junior authors, others consultants, project directors, etc.)

1. D.C. Heath/ American Book: 1982

| | |
|---|---|
| Grade 1 | People |
| Grade 2 | Neighbors |
| Grade 3 | Places |
| Grade 4 | People in Places |
| Grade 5 | The American People |
| Grade 6 | People of the World |

2. Follett: 1983

| | |
|---|---|
| Grade 1 | Home and School |
| Grade 2 | People in Neighborhoods |
| Grade 3 | Our Communities |
| Grade 4 | World Regions |
| Grade 5 | Our United States |
| Grade 6 | People, Time and Change |

3. Holt, Rinehart & Winston: 1983

| | |
|---|---|
| Grade 1 | People |
| Grade 2 | Neighborhoods |
| Grade 3 | Communities |
| Grade 4 | Our Regions |
| Grade 5 | Our History |
| Grade 6 | Our World |

4. Laidlaw (Doubleday): 1983

| | |
|---|---|
| Grade 1 | Understanding People |
| Grade 2 | Understanding Families |
| Grade 3 | Understanding Communities |
| Grade 4 | Understanding Regions of the Earth |
| Grade 5 | Understanding Our Country |
| Grade 6 | Understanding the World |

5. McGraw Hill: 1983

| | |
|---|---|
| Grade 1 | Meeting People |
| Grade 2 | Going Places |
| Grade 3 | Communities |
| Grade 4 | Earth's Regions |
| Grade 5 | United States |
| Grade 6 | The World |

6. MacMillan: 1982-83

| | |
|---|---|
| Grade 1 | Families and Friends 1983 |
| Grade 2 | People and Neighborhoods 1983 |
| Grade 3 | Communities - Today and Yesterday 1983 |
| Grade 4 | The Earth and its People 1983 |
| Grade 5 | The United States and Other Americas 1982 |
| Grade 6 | Nations of the World 1982 |

7. Riverside: 1982

| | |
|---|---|
| Grade 1 | You and Me |
| Grade 2 | Here We Are |
| Grade 3 | Our Land |
| Grade 4 | Where on Earth |
| Grade 5 | The Americans |
| Grade 6 | The World Now and Then |

8. Scott-Foresman: 1983

| | |
|---|---|
| Grade 1 | Families and Friends |
| Grade 2 | Neighbors Near and Far |
| Grade 3 | City, Town, and Country |
| Grade 4 | Regions of Our Country and Our World |
| Grade 5 | America Past and Present |
| Grade 6 | Our World: Land and Cultures |

9. Silver-Burdett: 1984

| | |
|---|---|
| Grade 1 | Families and Neighborhoods |
| Grade 2 | Neighborhoods and Communities |
| Grade 3 | Communities and Resources |
| Grade 4 | States and Regions |
| Grade 5 | The United States and its People |
| Grade 6 | The World and its People: Europe, Africa, Asia and Australia |

10. Steck-Vaughn (Scholastic): 1983

| | |
|---|---|
| Grade 1 | Our Families |
| Grade 2 | Our Neighborhoods |
| Grade 3 | Our Communities |
| Grade 4 | Our Country Today |
| Grade 5 | Our Country's History |
| Grade 6 | Our World Today |

## Table B

## Adoptions of Social Studies Textbooks Listed by States

| | Edition | In Sample | % of Adopted Texts in Sample |
|---|---|---|---|
| 1. California: 1983-84 | | | 100% |
| Allyn & Bacon (Follett) | 1983 | X | |
| Holt | 1983 | X | |
| MacMillan | 1983 | X | |
| McGraw-Hill | 1983 | X | |
| Scott-Foresman | 1983 | X | |
| Silver-Burdett | 1984 | X | |
| Steck-Vaughn (Scholastic) | 1983 | X | |
| 2. Texas: 1982-88 | | | 100% |
| Allyn & Bacon (Follett) | 1982 | X | |
| MacMillan | 1982 | X | |
| Laidlaw | 1981 | X | |
| Steck-Vaughn (Scholastic) | 1981 | X | |
| Silver-Burdett | 1982 | X | |
| 3. Florida: 1983-84 | | | 62.5% |
| D.C. Heath (American) | 1979 | X | |
| Bomar-Noble | 1980 | | |
| Harcourt Brace Jovanovich | 1980 | | |
| Houghton Mifflin | 1980 | | |
| Laidlaw | 1977-80 | X | |
| Riverside (Rand McNally) | 1980 | X | |
| Scott-Foresman | 1979 | X | |
| Silver-Burdett | 1979 | X | |
| 4. Georgia: 1983 | | | 81% |
| D.C. Heath (American) | 1982 | X | |
| Economy | 1982 | | |
| Allyn & Bacon (Follett) | 1980 | X | |
| Ginn | 1983 | | |
| Laidlaw | 1981 | X | |
| Macmillan | 1982 | X | |
| McGraw-Hill | 1983 | X | |
| Riverside (Rand McNally) | 1982 | X | |
| Steck-Vaughn (Scholastic) | 1983 | X | |
| Scott-Foresman | 1982 | | |
| Silver-Burdett | 1981-82 | X | |

Table B (continued)

| | Edition | In Sample | % of Adopted Texts in Sample |
|---|---|---|---|
| 5. Alabama: 1981 1987 | | | |
| Allyn & Bacon | 1982 | X | |
| American | 1979 | | |
| Bomar-Noble | 1980 | | |
| Follett | 1980 | X | |
| Ginn | 1979 | | |
| Houghton-Mifflin | 1980 | | 72% |
| Laidlaw | 1981 | X | |
| Macmillan | 1980 | X | |
| Riverside | 1980 | X | |
| Steck-Vaughn (Scholastic) | 1981 | X | |
| Scott-Foresman | 1979 | | |
| Silver-Burdett | 1979/81 | X | |
| 6. Arkansas: 1981-1986 | | | |
| American Book | 1979 | X | |
| Bomar-Noble | 1980 | | |
| Ginn | 1979 | | |
| Harcourt Brace Jovanovich | 1980 | | |
| Houghton Mifflin | 1980 | | 55% |
| Laidlaw | 1981 | X | |
| Macmillan | 1980 | X | |
| Scott-Foresman | 1979 | X | |
| Silver-Burdett | 1979 | X | |
| 7. Idaho: 1983 | | | |
| Economy | 1982 | | |
| Ginn | 1983 | | |
| D.C. Heath (American) | | X | |
| Houghton Mifflin | 1980 | | |
| Holt, Rinehart & Winston | 1983 | X | 70% |
| Laidlaw | 1981-83 | X | |
| Riverside | 1982 | X | |
| Silver-Burdett | 1982 | X | |
| Scott-Foresman | 1983 | X | |
| McGraw-Hill | 1983 | X | |
| 8. Indiana: 1978 | | | |
| D.C. Heath (American) | 1979 | X | |
| Allyn & Bacon (Follett) | 1977 | X | |
| Ginn | 1979 | | |
| Houghton Mifflin | 1979 | | 71% |
| Laidlaw | 1977 | X | |
| Scott-Foresman | 1979 | X | |
| Silver-Burdett | 1979 | X | |

Table B (continued)

| | Edition | In Sample | % of Adopted Texts in Sample |
|---|---|---|---|
| 9. Mississippi: 1980-87 | | | 80% |
| Ginn | 1979 | | |
| Laidlaw | 1981 | X | |
| Macmillan | 1980 | X | |
| Steck-Vaughn (Scholastic) | 1981 | X | |
| Scott-Foresman | 1981 | X | |
| 10. New Mexico: 1983-86 | | | 62% |
| Follett | 1980 | X | |
| Benefic | 1979 | | |
| Bomar-Noble | 1980 | | |
| Fideler | 1979-82 | | |
| Ginn | 1979 | | |
| D.C. Heath (American) | 1979 | X | |
| Houghton Mifflin | 1980 | | |
| Laidlaw | 1977-80 | X | |
| Macmillan | 1980 | X | |
| McGraww-Hill | 1979 | X | |
| Riverside | 1980 | X | |
| Scott-Foresman | 1979 | X | |
| Silver-Burdett | 1979 | X | |
| 11. Nevada: 1980-86 | | | 85% |
| Steck-Vaughn (Scholastic) | 1981 | X | |
| D.C. Heath (American) | 1979 | X | |
| Ginn | 1979 | | |
| Laidlaw | 1979 | X | |
| McGraw-Hill | 1979 | X | |
| Riverside (Rand McNally) | 1980 | X | |
| Scott-Foresman | 1979 | X | |
| 12. North Carolina: 1983-84 | | | 85% |
| McGraw-Hill | 1983 | X | |
| Riverside (Rand McNally) | 1982 | X | |
| Ginn | 1983 | | |
| Holt, Rinehart & Winston | 1983 | X | |
| Silver-Burdett | 1984 | X | |
| Allyn & Bacon | 1983 | X | |
| Macmillan | 1982 | X | |
| 13. Oklahoma: 1985 | | | 70% |
| Macmillan | 1980 | X | |
| Harcourt Brace Jovanovich | 1980 | | |
| Laidlaw | 1973 | X | |
| McGraw-Hill | 1979 | X | |
| Riverside | 1980 | X | |
| Ginn | 1979 | | |
| Scott-Foresman | 1982 | X | |
| Silver-Burdett | 1979 | X | |
| D.C. Heath (American Book) | 1979 | X | |
| Houghton Mifflin | 1980 | | |

Table B (continued)

| | Edition | In Sample | % of Adopted Texts in Sample |
|---|---|---|---|
| 14. Oregon: 1979-84 | | | |
| D.C. Heath (American) | 1979 | X | |
| Follett | 1977 | X | |
| Ginn | 1979 | | |
| Harcourt Brace Jovanovich | 1975 | | |
| Holt, Rinehart & Winston | 1976 | X | |
| Houghton Mifflin | 1976 | | 72% |
| Laidlaw | 1978-79 | X | |
| McGraw-Hill | 1979 | X | |
| Riverside | 1980 | X | |
| Scott-Foresman | 1979 | X | |
| Silver-Burdett | 1979 | X | |
| 15. South Carolina: | | | |
| Ginn | 1979 | | |
| Houghton Mifflin | 1980 | | |
| Laidlaw | 1981 | X | 60% |
| Scholastic | 1981 | X | |
| Scott-Foresman | 1979 | X | |
| 16. Utah: 1984-88 | | | |
| Ginn | 1983 | | |
| Harcourt Brace Jovanovich | 1980 | | |
| Macmillan | 1983 | X | 60% |
| Scott-Foresman | 1983 | X | |
| Silver-Burdett | 1984 | X | |
| 17. Virginia: 1981-83 | | | |
| D.C. Heath (American) | 1979 | X | |
| Bomar-Noble | 1974 | | |
| Allyn & Bacon (Follett) | 1977 | X | |
| Ginn | 1979 | | 83% |
| Houghton Mifflin | 1976 | | |
| Macmillan | 1978 | X | |
| McGraw-Hill | 1979 | X | |
| Scott-Foresman | 1979 | X | |

## Table B

## Adoptions of Social Studies Textbooks Listed by States

| | Edition | In Sample | % of Adopted Texts in Sample |
|---|---|---|---|
| 1. California: 1983-84 | | | |
| Allyn & Bacon (Follett) | 1983 | X | 100% |
| Holt | 1983 | X | |
| MacMillan | 1983 | X | |
| McGraw-Hill | 1983 | X | |
| Scott-Foresman | 1983 | X | |
| Silver-Burdett | 1984 | X | |
| Steck-Vaughn (Scholastic) | 1983 | X | |
| 2. Texas: 1982-88 | | | |
| Allyn & Bacon (Follett) | 1982 | X | 100% |
| MacMillan | 1982 | X | |
| Laidlaw | 1981 | X | |
| Steck-Vaughn (Scholastic) | 1981 | X | |
| Silver-Burdett | 1982 | X | |
| 3. Florida: 1983-84 | | | |
| D.C. Heath (American) | 1979 | X | 62.5% |
| Bomar-Noble | 1980 | | |
| Harcourt Brace Jovanovich | 1980 | | |
| Houghton Mifflin | 1980 | | |
| Laidlaw | 1977-80 | X | |
| Riverside (Rand McNally) | 1980 | X | |
| Scott-Foresman | 1979 | X | |
| Silver-Burdett | 1979 | X | |
| 4. Georgia: 1983 | | | |
| D.C. Heath (American) | 1982 | X | 81% |
| Economy | 1982 | | |
| Allyn & Bacon (Follett) | 1980 | X | |
| Ginn | 1983 | | |
| Laidlaw | 1981 | X | |
| Macmillan | 1982 | X | |
| McGraw-Hill | 1983 | X | |
| Riverside (Rand McNally) | 1982 | X | |
| Steck-Vaughn (Scholastic) | 1983 | X | |
| Scott-Foresman | 1982 | | |
| Silver-Burdett | 1981-82 | X | |

Table B (continued)

| | Edition | In Sample | % of Adopted Texts in Sample |
|---|---|---|---|
| 5. Alabama: 1981 1987 | | | |
| Allyn & Bacon | 1982 | X | |
| American | 1979 | | |
| Bomar-Noble | 1980 | | |
| Follett | 1980 | X | |
| Ginn | 1979 | | |
| Houghton-Mifflin | 1980 | | 72% |
| Laidlaw | 1981 | X | |
| Macmillan | 1980 | X | |
| Riverside | 1980 | X | |
| Steck-Vaughn (Scholastic) | 1981 | X | |
| Scott-Foresman | 1979 | | |
| Silver-Burdett | 1979/81 | X | |
| 6. Arkansas: 1981-1986 | | | |
| American Book | 1979 | X | |
| Bomar-Noble | 1980 | | |
| Ginn | 1979 | | |
| Harcourt Brace Jovanovich | 1980 | | |
| Houghton Mifflin | 1980 | | 55% |
| Laidlaw | 1981 | X | |
| Macmillan | 1980 | X | |
| Scott-Foresman | 1979 | X | |
| Silver-Burdett | 1979 | X | |
| 7. Idaho: 1983 | | | |
| Economy | 1982 | | |
| Ginn | 1983 | | |
| D.C. Heath (American) | | X | |
| Houghton Mifflin | 1980 | | |
| Holt, Rinehart & Winston | 1983 | X | 70% |
| Laidlaw | 1981-83 | X | |
| Riverside | 1982 | X | |
| Silver-Burdett | 1982 | X | |
| Scott-Foresman | 1983 | X | |
| McGraw-Hill | 1983 | X | |
| 8. Indiana: 1978 | | | |
| D.C. Heath (American) | 1979 | X | |
| Allyn & Bacon (Follett) | 1977 | X | |
| Ginn | 1979 | | |
| Houghton Mifflin | 1979 | | 71% |
| Laidlaw | 1977 | X | |
| Scott-Foresman | 1979 | X | |
| Silver-Burdett | 1979 | X | |

Table B (continued)

| | Edition | In Sample | % of Adopted Texts in Sample |
|---|---|---|---|
| 9. Mississippi: 1980-87 | | | |
| Ginn | 1979 | | |
| Laidlaw | 1981 | X | |
| Macmillan | 1980 | X | 80% |
| Steck-Vaughn (Scholastic) | 1981 | X | |
| Scott-Foresman | 1981 | X | |
| 10. New Mexico: 1983-86 | | | |
| Follett | 1980 | X | |
| Benefic | 1979 | | |
| Bomar-Noble | 1980 | | |
| Fideler | 1979-82 | | |
| Ginn | 1979 | | |
| D.C. Heath (American) | 1979 | X | |
| Houghton Mifflin | 1980 | | 62% |
| Laidlaw | 1977-80 | X | |
| Macmillan | 1980 | X | |
| McGraww-Hill | 1979 | X | |
| Riverside | 1980 | X | |
| Scott-Foresman | 1979 | X | |
| Silver-Burdett | 1979 | X | |
| 11. Nevada: 1980-86 | | | |
| Steck-Vaughn (Scholastic) | 1981 | X | |
| D.C. Heath (American) | 1979 | X | |
| Ginn | 1979 | | |
| Laidlaw | 1979 | X | 85% |
| McGraw-Hill | 1979 | X | |
| Riverside (Rand McNally) | 1980 | X | |
| Scott-Foresman | 1979 | X | |
| 12. North Carolina: 1983-84 | | | |
| McGraw-Hill | 1983 | X | |
| Riverside (Rand McNally) | 1982 | X | |
| Ginn | 1983 | | |
| Holt, Rinehart & Winston | 1983 | X | 85% |
| Silver-Burdett | 1984 | X | |
| Allyn & Bacon | 1983 | X | |
| Macmillan | 1982 | X | |
| 13. Oklahoma: 1985 | | | |
| Macmillan | 1980 | X | |
| Harcourt Brace Jovanovich | 1980 | | |
| Laidlaw | 1978 | X | |
| McGraw-Hill | 1979 | X | |
| Riverside | 1980 | X | 70% |
| Ginn | 1979 | | |
| Scott-Foresman | 1982 | X | |
| Silver-Burdett | 1979 | X | |
| D.C. Heath (American Book) | 1979 | X | |
| Houghton Mifflin | 1980 | | |

Table B (continued)

| | Edition | In Sample | % of Adopted Texts in Sample |
|---|---|---|---|
| 14. Oregon: 1979-84 | | | |
| D.C. Heath (American) | 1979 | X | |
| Follett | 1977 | X | |
| Ginn | 1979 | | |
| Harcourt Brace Jovanovich | 1975 | | |
| Holt, Rinehart & Winston | 1976 | X | |
| Houghton Mifflin | 1976 | | 72% |
| Laidlaw | 1978-79 | X | |
| McGraw-Hill | 1979 | X | |
| Riverside | 1980 | X | |
| Scott-Foresman | 1979 | X | |
| Silver-Burdett | 1979 | X | |
| 15. South Carolina: | | | |
| Ginn | 1979 | | |
| Houghton Mifflin | 1980 | | |
| Laidlaw | 1981 | X | 60% |
| Scholastic | 1981 | X | |
| Scott-Foresman | 1979 | X | |
| 16. Utah: 1984-88 | | | |
| Ginn | 1983 | | |
| Harcourt Brace Jovanovich | 1980 | | |
| Macmillan | 1983 | X | 60% |
| Scott-Foresman | 1983 | X | |
| Silver-Burdett | 1984 | X | |
| 17. Virginia: 1981-83 | | | |
| D.C. Heath (American) | 1979 | X | |
| Bomar-Noble | 1974 | | |
| Allyn & Bacon (Follett) | 1977 | X | |
| Ginn | 1979 | | 83% |
| Houghton Mifflin | 1976 | | |
| Macmillan | 1978 | X | |
| McGraw-Hill | 1979 | X | |
| Scott-Foresman | 1979 | X | |

# Appendix B

## People

Grade 1
American Book Co. / D.C. Heath
New York, 1982
pp. 1-152

### General Summary of Major Sections and Emphasis

Chapter 1 - What is a group? Chapter 2 - How do we communicate? Chapter 3 - What is our environment? Chapter 4 - Where do people live? Chapter 5 - How do people meet needs? Chapter 6 - How do things change?

| | |
|---|---|
| Emphases | Self understanding, feelings, empathy, respect for others, respect for environment, reading charts, diagrams, maps, change as good. |

### Religious Values in Text

None

### Religious Values in Images

None

### Family Values in Text

1. Family mentioned:

| | |
|---|---|
| p. 6 | Photo of family at dinner; as a group (not family per se) |
| p. 92 | People help their parents in Mexico. |
| p. 130 | 2 photos of family at different times separated by 20 years or so. |
| p. 144 | "Families move into town." |
| p. 145 | "Families move away." |

2. Family Concept: None

3. Family Values: None

4. Family Roles: Very weak family emphasis; some family photos; unisex what is.

## Neighbors

Grade 2
American Book Co. / D.C. Heath
New York, 1982
pp. 1-184
pages of map reading: p. 32, 125, 126, 127, 80, 81, 88, 89

### General summary of major sections and emphases

Community, self-understanding, respect for others, need for rules, respect for environment, multi-ethnic and racial, country, and world

Note: What is a community (p. 5)? Where people live together, where they work, shop, have fun, help others, but no religion

### Religious Values in Text

| | |
|---|---|
| p. 19 | Amish as groups -- no reference to religion. |

### Religious Values in Images

| | |
|---|---|
| p. 19 | Amish in buggies (3/4 page) |
| p. 32 | Church noted on town plan<br>(no text or even visual emphasis) |
| p. 71 | Church in drawing<br>(no text or special visual emphasis) |
| p. 148 | Christian Church in Nigeria<br>(one-quarter page). |
| p. 149 | Mosque in Nigeria (one-half page). |
| p. 167 | Drawing of a contemporary U.S. community. Has a church in it, but not given any prominence; no text. |

### Family Values

1. Family Mentioned: No reference to U.S. family except:

| | |
|---|---|
| p. 31 | People like to live near friends and family. |
| p. 135-6 | Liberian African family village mentioned. |

p. 148-15 Different African family.

2. Family Concept: None

3. Family Values: None

4. Family Roles: None

## Places

Grade 3
American Book Co. / D.C. Heath
New York, 1982
pp. 1-243 (excludes glossory of gloss - p. 248)
pages of map reading: p. 235-243, 3, 6, 8, 13, 25, 31, 51, 63, 69, 72, 87, 105, 148

### General summary of major sections and emphases

Same as books 1 and 2 in this series: respect for environment, self understanding, aware of multi-ethnic society, need for rules. Religion almost totally ignored. 5 pages on hypothetical cities of the future, 18 pages on life in African town, 18 on Kyoto, Japan.

### Religious Values in Text

| | |
|---|---|
| p. 3 | Ten symbols to read map of community, e.g. school, firehouse, post office, but no church. |
| p. 146 | Pilgrims not allowed to pray in their own way. |
| p. 150 | 1st Thanksgiving -- no reference to God or who thanks were given to. Were happy because free to worship as they wanted -- only religious element. |
| p. 150-6 | Story of Thanksgiving in U.S. in past and today but no reference to God. |

Note: Washington, D.C. named after George Washington; no book ever mentioned origin of St. Paul, St. Louis, San Francisco, Santa Fe, etc.

### Religious Values in Images

| | |
|---|---|
| p. 150 | One small picture of Thanksgiving showing Pilgrims praying at meal. |

### Family Values

1. Family Mentioned

| | |
|---|---|
| p. 40-42 | Olsen family in St. Paul regarding Winter Festival. Standard family -- father, mother, and 2 children. |

| | |
|---|---|
| p. 113-17 | Grandfather visits Maria and Carlos. no mother, father mentioned. |
| p. 131 | Parents taught music to children in Virginia mountains. |
| p. 141 | Photo of couple cutting wedding cake |
| p. 154-6 | Thanksgiving Day -- big family gathering. No religious reference, but strong on extended family. |

2. Family Concept: None

3. Family Values: None

4. Family Roles: Unisex but really not much material

## People in Places

Grade 4
American Book Co. / D.C. Heath
New York, 1982
pp. 1-390
pages of map reading: 1-28; 41, 62, 68, 123, & more

### General summary of major sections and emphases

1) Respect for environment; 2) self-understanding; 3) respect for other cultures; 4) respect for laws; 5) great deal on climates, geology, and geophraphy; 6) some chapters on U.S. history; 7) heavy environment and anti-pollution emphasis.

### Religious Values in Text

| | |
|---|---|
| p. 177-178 | Reference to Jewish-Arab conflict at founding of Israel ina two-page article on Ralphe Bunche; here Jewish = ethnic. |

### Religious Values in Images

| | |
|---|---|
| p. 7 | Reference to Christ Church as a building located on map of colonial Alexandria, VA. |

### Family Values

1. Family Mentioned

| | |
|---|---|
| pp. 101-102 | Reference to farm family; memos of dust bowl in 30's. |
| p. 153 | The family is mentioned but mostly the family in other cultures; still emphasis is on family; photo of black U.S. family, father, mother, three kids. |
| pp. 154-156 | A family in Sarawak, S. Asia. |
| p. 161 | When family needs food they go to market. |

Family put in basic group with family, school, economy, and government.

2. Family Concept: None

3. Family Values: None

4. Family Roles: None

Note: School over emphasized, church not mentioned, male police, moderate family emphasis, mostly geography.

## The American People

Grade 5
American Book Co. / D.C. Heath
New York, 1982
pp. 1-422

### General summary of major sections and emphases

Introduction to U.S. history. Emphases: Understand self; respect others and other traditions, cultures, etc. Need for rules; heavy pro-environmental emphasis; map reading.

### Religious Values in Text

| | |
|---|---|
| p. 50 | Native Americans had different religions. |
| p. 51 | Each European group brought its own religion (to New World); they come for freedom of religion. |
| p. 54 | African slaves could not practice their own religion. |
| p. 75 | American Indians chant includes: "Stand in good relation to the gods." |
| p. 81 | Some mounds of the mound builders were made for worship of the gods. |
| p. 87 | American Indian girl likes religious ceremonies honoring the gods of her people. (Story set in past.) |
| p. 89 | Hopi Indian priests in ceremony for rain. |
| p. 105 | First English came to America for religious freedom. Spaniards came of "Gold, Glory, and God." |
| p. 113 | "Spaniards thought Christian religion should be brought to the American Indians." They also came for glory and gold. |
| p. 116-117 | Spanish built missions. "Missionaries came too." "...priests wanted to convert American Indians to Christianity." Founded missions. "Missions served as trading posts and as churches for the Spanianrds. The |

| | |
|---|---|
| | Indians often were forced to work on the missions. They had to work in the mines or on the farms run by Spaniards. How did the American Indians feel about these newcomers? Were they willing to work on Spanish farms and in Spanish mines? How did they feel about giving up their own religion and taking on a new one? Many of them accepted the changes, afraid perhaps of Spanish weapons. But many other fought back. |
| p. 119 | "Like the Spaniards, the French thought they should convert the Indians to Christianity." |
| p. 123 | Pilgrims came to find a place to worship in own way. |
| p. 126 | Puritans also wanted religious freedom. Religion very important in new colony; they did not allow religious freedom. |
| p. 126 | Many people didn't like Puritan control of religion. Roger Williams thought government shouldn't tell people how to worship. Had to leave Massachusetts and set up Providence, R.I. where there was religious freedom. Anne Hutchinson also had to leave because she had spoken against religious leaders. "Also, Puritans did not believe a woman should have anything to say about religious matters." |
| p. 133 | "God helps them that help themselves." "God gives all things to hard work." (Colonial sayings.) |
| pp. 137-138 | Religion in the colonies. Many different people came for religious freedom e.g. Baptists, Presbyterians, Quakers, Dutch Reformed in New York, R.C. in Maryland since were not free to worship in England. Jewish settled in New Amsterdam, Rhode Island. |
| p. 145 | Diary of young Puritan girl in colonial America -- Sunday she goes to 3-hour church service. |

| | |
|---|---|
| p. 175 | Declaration of Independence -- "...that they are endowed by their Creator..." |
| p. 200 | bill of Rights and reference to freedom of religion. |
| p. 211 | "God shed his Grace on thee" from "America, the Beautiful." |
| p. 221 | Reference to religious freedom in pioneers push West. |
| p. 225 | Native American passage refers to "the Great Spirit." |
| p. 288 | Black Hills of South Dakota were sacred to the Native Americans. |
| p. 292 | Reference to Great Spirit in speech by Chief Joseph. |
| p. 301 | Immigrants between 1860-1910 came to U.S. for religious freedom. They were victims of religious persecution. |
| p. 363 | Martin Luther King in a descriptive passage only called a young minister, otherwise Dr. King. |

Religious Values in Images

| | |
|---|---|
| p. 110 | 1/4 page Image of Columbus kneeling to pray on discovery of New World. (Caption says so.) |
| p. 116 | Small drawing of Spanish Mission |
| p. 124 | 1/3 page image of pilgrim Thanksgiving; some are praying. (No reference in text.) |
| p. 126 | Small drawing of Anne Hutchinson at trial. |
| p. 138 | Small photo of Touro Synagogue in Rhode Island. |

## People of the World

Grade 6
American Book Co. / D.C. Heath
New York, 1982
pp. 1-440

### General summary of major sections and emphases

Mixture of social anthropology, e.g., concept of culture, and sections of world history.

Unit 1: Human culture at a glance.
Unit 2: Cities -- start of civilization.
Unit 3: Forces that changed history, e.g., empires, migrations.
Unit 4: Europe emerges.
Unit 5: Eve of Modern Age.
Unit 6: The twentieth century.

Protestants hardly mentioned or pictured. No reference to Eastern Orthodox at all.

Note: No reference to Christianity playing any important role after late 18th century.

### Religious Values in Text

| | |
|---|---|
| p. 24 | A few villagers in Mesopotamia might be in charge of religious ceremonies. |
| p. 30 | Example of a Hindu belief -- Am. women steps on cockroach, Hindu stares in horror. |
| p. 61 | B.C. = Before Christ |
| p. 63 | Reference to Bible, Joshua & city of Jericho. |
| P. 65 | Archeologist studies Bible for clues about early history. |
| p. 77 | As farming developed in ancient societies, regular religious services led by priests began. |
| p. 89 | Sumerians had gods; priests were important. |
| p. 90 | Sumerians thankful to gods; built them temples. |
| p. 96 | Reference to sun god, Ra. |

| | |
|---|---|
| p. 100 | Reference to Sumerian gods. |
| p. 117 | About 1500 BC, the Olmec people of Mexico began to build religious centers. Chavin people had religious center called Huantzr (Peru). |
| p. 118 | Maya religion; they had an outstanding calendar based on their gods. |
| p. 123 | Ancient Jews of Fertile Cresent began writing Old Testament of Bible -- 1200 B.C. |
| p. 128 | Greeks believed in many gods. |
| p. 129 | Zeus had Prometheus chained to rock; god had human characteristics. |
| p. 133 | Greek philosophers refused to answer difficult questions with: "This is so because the gods make it that way." |
| p. 142 | Rome tried to put down Christianity but 337 A.D. Constantine baptized, thus paving the way for Christianity to spread in the Roman Empire. |
| p. 143 | 70 A.D. Jews fought Romans; finally defeated. |
| p. 163 | Arab Muslims controlled eastern Med.-Sea. |
| p. 166 | From 634-656 Muslims began to control North Africa. |
| p. 172 | Latin was the language of the Catholic church. |
| p. 180 | Druid-priests and human sacrifice; reference to Stonehenge. |
| p. 184 | Priests may have found ways to use Stonehenge to appear wise. |
| p. 185 | Egyptian sun god, Ra. |
| p. 187 | Egyptian Sun God |
| p. 191 | Aphrodite goddess of love; Greeks gods & goddesses. |

| | |
|---|---|
| p. 192 | Reference to the existence of St. Brendan. |
| p. 199 | Third element was the Christian Church. Christianity had not yet divided into various Catholic (sic!) and Protestant groups as it has today. (Note neglect of Orthodox.) |
| p. 203 | Fictional story character says silent prayer (but, to whom?) Year 1215 |
| p. 204 | Serfs believed that the will of god was that some ruled and some were ruled. |
| p. 207 | "God rest his soul" -- part of fictional dialogue; reference to Muslim Turks. |
| p. 210 | Church bishops sponsored fairs; reference to Salisbury Cathedral. |
| p. 211-212 | In Middle Ages, church important; cathedral monument to God. Church is seat of learning and Christedom faith helped people endure hardships on earth. |
| p. 213 | Christendom and Crusades |
| p. 214 | Story of Crusades is generally neutral with respect to conflict; but crusades taught Europe about rest of world, e.g. Muslim. |
| pp. 214-16 | Story of Saladin, great Muslim leader -- pro-Saladin, pro-Muslim. |
| p. 215 | Very positive treatment of Muslim learning and art work. |
| p. 215 | Holy Land where Moses led Jewish people where Jesus lived and was crucified. "Moses and Jesus were regarded as prophets by Islam too." (Note: Jesus no prophet for Christianity.) |
| p. 216 | Saladin helps Richard-the-Lion-Hearted. |
| p. 216 | Saladin did admire one Christian -- Richard of England. |
| p. 217 | Church and Latin language unifying for Europe. |

| | |
|---|---|
| p. 217 | Church kept learning alive 500-1100. |
| p. 217 | "Remember that at this time there was one large group of Christians unlike the different groups of Catholics and Protestants there are today." (Sic!, again. Note ignorance and error, here.) |
| p. 218 | Monks -- Dominican and Franciscan. Church aroused interest in trade and learning. |
| p. 229 | Church didn't like science in DaVinci's time; church very powerful; reference to Muslim trade. |
| p. 235 | Reference to Galileo & Church (He was forced by the church to say his theory was wrong). |
| p. 236 | Muslim trade |
| P. 236 | Europeans borrowed triangular sails from Arab Muslims. |
| p. 244 | Adventurers came to New World to spread their religion. |
| p. 248 | Trade with Muslims. Europeans found coffee. |
| p. 251 | "Last judgment," a poem by a Roman Catholic priest: anti-Spanish and pro-Aztec. |
| p. 253 | Portugese borrowed from Muslims. |
| p. 269 | Louis XIV believed in Divine Right of Kings. God made king special. |
| p. 277 | King James believed in the Divine Right of kings. |
| p. 282 | Reference to Declaration of Independence "endowed by God with certain natural rights" (language changed from original to make it easier!) |
| p. 285 | Bill of Rights includes freedom of religion. |
| p. 337 | Chinese Boxers killed many missionaries. |

| | |
|---|---|
| p. 359 | Nazi's persecuted Jews, also Catholics. |
| p. 360 | Hitler planned to kill all Jews. Killed 6,000,000. |
| p. 364-366 | Jews who had sufferred so much set up homeland in Israel after war. Conflict between Israel & Arab states remains. Some Arab leaders say they plan to destroy Israel. |
| p. 380 | Hindu and Moslems fought in India. Establishment of Muslim nation - Pakistan. |

Religious Values in Images

| | |
|---|---|
| p. 61 | Small photo of Aztec Sun Stone which is in image of Aztec sun god. |
| P. 118 | Medium sized drawing of Mayan heiroglyphics - includes Mayan gods. |
| p. 129 | Zeus and Athena |
| p. 168 | 1/3-page photo of a square in Mexico City with spanish church. |
| p. 210 | Interior of Salisbury Cathedral -- small |
| p. 211 | Salisbury Cathedral -- medium size |
| p. 212 | Notre Dame cathedral -- medium size |
| p. 215 | Medium sized photo of Mosque |
| p. 217 | Small photo of monk copying ms. Religious orders ran hospitals -- spread learning. |
| p. 220 | 3 Christian Churches -- each small. Ethiopian, Soviet Union (Orthodox), U.S.A. (Protestant) writings from Koran; Ethiopian priest (all small). |
| p. 221 | On opposite page small photographs of American Indian religious dance, Buddha, Jewish scrolls, Hindu woman at prayer. |
| p. 224 | Large front of Italian Cathedral |
| p. 221 | Map of major religions of world -- how distributed. |

| | |
|---|---|
| p. 228 | Michaelangelo painting (Sistine Chapel) -- medium image, but no reference to subject matter. (Which is: Saul outside of Damascas blinded in light.) Small photo of Michelangelo's Pieta - Virgin & Jesus |
| p. 242 | Large picture of Columbus landing, looking up (no caption) kneeling |
| p. 244 | Rulers of Spain and priest wishing Columbus well |
| p. 256 | Cathedral in Peru |
| p. 359 | Photo of burned synagogue |
| p. 360 | Medium photo of Jews being arrested by Nazis. |

# People

Grade 1
New York: Holt, 1983

## General Summary

You and your family.

## Religious Values in Text

No religious text at all of any kind.

## Religious Images in Text

| | |
|---|---|
| p. 69 | Jewish boy lighting candles. Shows Star of David. |
| | Black boy touching Christmas tree. No religious significance. |

(Only religious image is Jewish.)

## Family Values in Text

Family Mentioned:

p. 8, 9, 10, 11, 12, 13, 18, 20, 24, 26, 27, 28, 30, 42, 78, 79, 81 (mother), 34 (grandfather), 36, 42, 46, 62 (grandmother), 76 (historical pioneer), 84 (pioneer, farm), 85 (ancient Indian), 86, 87 (uncle).

Family Concept:

Descriptive throughout, with pictures -- but heavy positive family emphasis. Partial family often shown in photos.

Family Values:

No mention of marriage or husband and wife commitment; families have fun together, have rules, help you learn.

Family Roles:

Unisex -- no distinction made, as usual (e.g., p. 12, 25, 31). Traditional roles, only for the historical family (e.g., p. 80, 81, 76, 78, etc.).

## Neighborhoods

Grade 2
New York: Holt, 1983

### General Summary

### Religious Values

Except for church on town plan of colonial Williamsburg, p. 62, and picture of a Puerto Rican town with a church, no religious text or image in the entire book. (Even brief treatment of life in Italy is devoid of such.)

### Family Values in Text

Family Mentioned:

| | |
|---|---|
| pp. 70-73 | Pioneer family |
| pp. 104-109 | Family in Italy |
| pp. 110-115 | Positive family emphasis in Canada |
| pp. 116-121 | Family in Puerto Rico |

Mainly focuses in people in neighborhoods

Family Concept:

Descriptive but all major examples are complete family: father, mother, one or more children.

Family Values: None

Family Roles:

Generally unisex, except Italina and pioneer example.

| | |
|---|---|
| pp. 14-15 | People work all out of home. |
| p. 21 | Unisex |

Italian family and pioneer family are traditional.

## Communities

Grade 3
New York: Holt, 1983

### General Summary

### Religious Values in Text

| | |
|---|---|
| p. 56 | Hopi Indians prayed for rain in rain dance, pray for whole earth. |
| p. 80 | Pilgrims came to America for religious beliefs. |
| p. 84 | Pilgrims went to worship every Sunday. |
| p. 85 | Pilgrims gave thanks at first Thanksgiving, but no mention to whom. No text at all on Christianity. |

### Religious Images in Text

| | |
|---|---|
| p. 65, 68 | Drawing of Santa Fe with mission; mission church. |
| p. 85 | One-half page photo of one Pilgrim standing at table and praying, other eating. First Thanksgiving. |

### Family Values in Text

Family Mentioned:

Little mention, only communities, types of people, jobs, etc. (p. 87).

No reference to women who are housemakers as working.

Family Concept: None

Family Values: None

Family Roles: Unisex jobs, e.g., p. 34

## Our Regions

Grade 4
New York: Holt, 1983

### General Summary

- Geography, jobs, how people live, geology, climate, industries, sports, some superficial U.S. history. No reference to religion in last 150 years. 1847 = Narcissa Whitman: As a woman. Otherwise, no reference for last 200 years!

### Religious Values in Text

| | |
|---|---|
| p. 43 | Serpentine mound of mound builders built for religious reasons. |
| p. 69 | Puritans wanted religious freedom. "They made religion an important part of life in their colony." Made it a rule that every one must follow Puritan beliefs. |
| p. 70 | Everyone had to obey Puritan rules and pay taxes to Church. Those who didn't left to form new colonies. Catholics didn't have freedom in England, came to Maryland. |
| p. 71 | William Penn was a Quaker who wanted freedom where all people believed in God, could worship as they wanted. |
| p. 74 | Marian Anderson began singing in a church choir. |
| p. 88 | Town of Peacham, Vermont has an old church (1806). |
| p. 89 | This church (Peacham, VT) is a center for music!, for activity in piano festival; woman teacher gives piano lessons. No reference to religion, however. |
| p. 105 | Page on M. L. King, Jr. No reference to religion! |

| | |
|---|---|
| p. 188 | Many early Spanish settlers were missionaries. Come to teach Christianity, built missions. |
| p. 253 | Narcissa Whitman wanted to bring Christianity to Indians of Oregon territory. Went with husband to do it. Emphasis on being a woman. |

## Religious Images in Text

| | |
|---|---|
| p. 69 | Medium size image (picture) of inside of Puritan church. "Religion was an important part of Puritan life." People standing and reading. |
| p. 108 | One-third page photo of St. Augustine, Florida with churches. |
| p. 173 | One-fifth page photo of mission. |
| p. 189 | One-third page photo of Spanish mission. |

## Family Values in Text

Family Mentioned:

No mention. Regions = geography, jobs, cities, etc.

Family Concept: None

Family Values: None

Family Roles: Unisex jobs throughout

## Our History

Grade 5
New York: Holt, 1983

### General Summary

No reference to Great Awakening, Pentecostal, etc., but thisis first and only Grade 5 text to mention religious link to abolitionists and to M. L. King.

### Religious Values in Text

| | |
|---|---|
| p. 30 | Indians prayed to spirits or forces of nature when they needed help. (Note: this is a misleading statment.) |
| p. 32 | Southwest Indians believed their religious ceremonies helped bring rain. |
| p. 33 | Eastern Indians believed in many spirits, one master spirit. |
| p. 41 | Columbus calls first island (landfill) San Salvador, Holy Savior. |
| p. 44 | Aztec king thought Cortes might be a god. |
| p. 55 | Suggested project: to find out about Indians who lived in your locale including "What were their religious beliefs?" |
| p. 61 | Fr. Serra, Catholic priest, started mission in California. Did good work with Indians is message of the page. |
| p. 70 | Pilgrims come to find place to worship. |
| p. 71 | Broke from Church of England. |
| p. 72 | Puritans came next. Wanted to make Church of England simpler. |
| p. 74 | Puritan Church very powerful. Told people how to dress and act.<br>Everyone required to attend church. |

| | |
|---|---|
| p. 75 | Pocahontas became a Christian. |
| p. 77 | Puritan church. No religious toleration. Roger Williams disagreed, forced out, set up Providence, R.I. |
| p. 78 | Rhode Island had laws of religious toleration. Anne Hutchinson also disagreed with Puritan Church and left to Rhode Island. |
| | Very early Jewish synagogue for Jews from Holland also in Rhode Island. |
| p. 79 | Religious worship very important for most New Englanders. Church center of life. Spent hours listening to sermons. |
| p. 81 | Religious leaders wanted everyone to read Bible, hence, pro-education. |
| p. 82 | William Penn, a Quaker, believed in religious toleration. Refused to fight in wars. Wanted Pennsylvania open to all faiths. |
| p. 90 | Maryland founded as a place for Catholics. |
| p. 133 | Bill of rights including freedom of religion. |
| p. 175 | Marcus Whitman. 1830s missionary to Oregon. Wanted to bring Indians to Christianity. With his wife set up mission in Oregon Territory. |
| p. 178 | Utah and Mormons in 1847. Description one-half page. Mormons treated with hostility because of religious beliefs. |
| p. 209 | Abolitionists. "W. L. Garrison was very religious." "He said slavery went against what was said in the Bible and Declaration of Independence." At last!! |

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|---|---|
| p. 296 | Before 1890 many Germans came to escape unfair treatment for thir religious ... beliefs. |
| p. 297 | Jewish immigrants (ethnic) |
| p. 328 | Antoinette Blackwell - first female minister in U.S. |
| p. 329 | Ku Klux Klan in the 1920s attracted those who did not like blacks, Catholics, Jews and foreigners. |
| p. 347 | Hitler blamed Jews for WWI defeat. |
| p. 348 | Hitler hated Jews, burned synagogues, beat Jews, and put them in concentration camps. Holocaust, six million Jews. Also Catholics, Slavs, Poles went to camps. |
| p. 389 | "Dr. King had deep religious beliefs." Finally! |
| p. 393 | Soviet Jews come to U.S. for religious freedom. |

Religious Images in Text

| | |
|---|---|
| p. 30 | One-third page photo of Indian doing sandpainting. Caption says "Sandpainting was part of the Navajo Indians' religious ceremony...." |
| p. 31 | One-third page photo identified in caption as "Wooden rattle used by the Tlingt Indians ... during their religious ceremonies." |
| p. 56, 57 | Frontispiece for Chapter 2 has large painting with Spanish mission. |
| p. 61 | Carmel mission in California (one-half page). |
| p. 62 | One-third page photo of San Diego mission. |
| p. 168 | Santa Fe church (two-thirds page). |

# Our World

Grade 6
New York: Holt, 1983

## General Summary

- Complete section on South America with no reference to religion, not even an image.

## Religious Values in Text

| | |
|---|---|
| p. 37 | Variety of people in world, includes variety of religions. |
| p. 40 | Religion major aspect of culture. Paragraph on importance of religion for a culture. Religions have customs. |
| p. 48 | Nonmaterial culture includes religion. |
| p. 57 | Civilization: an advanced stage of human society that includes ... religion ... |
| p. 59 | Ancient Sumerians had many gods, had temples dedicated to a god, etc. |
| p. 62 | Ancient Hebrews. Brief summary of Abraham, Moses, city of Jerusalem. |
| p. 63 | Judaism, monotheism, Bible, Old Testament. Had later influence on Christianity and on Islam. |
| p. 65 | Religion important in ancient Egypt. |
| p. 67 | Egyptian priests figured out an accurate calendar. |
| p. 72 | Hinduism, reincarnation, brief description. |
| p. 72, 73 | Buddhism - brief description. |
| p. 78 | Timbukto -- religious caravan. |
| p. 80 | Muslim Arabs, Islam, one paragraph. |

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|---|---|
| p. 83 | Part of all crops went to religious leaders of Inca. |
| p. 84 | Inca used gold thread in religious clothing. Built temples. |
| p. 86 | Religion important to Aborigines in Australia. Believed in various spirits. |
| p. 93 | Ancient Greece. One paragraph on polytheism. Many myths. |
| p. 99 | Roman religion had many gods and goddesses. |
| p. 101 | Many Greek plays were performed during religious festivals. |
| p. 103 | A.D. and B.C. page. 1 = birth of Christ. |
| p. 105 | Roman Catholic church powerful in the Middle Ages. Religious ceremonies, cared for property and helped the needy. |
| pp. 108-109 | Age of Faith. Christian faith united European peoples. Preserved ancient knowledge (monks, nuns, etc.). |
| p. 109 | Crusades were to recapture Holy Land from Muslim Turks. |
| p. 113 | During Renaissance Church leaders built libraries. |
| p. 114 | During Middle Ages most artists painted religious subjects. |
| p. 115 | Michelangelo. Sistine Chapel in St. Peter's has scenes from Bible. |
| p. 121 | Greek temple at Ephesus was one of most important religious places in ancient world. |
| p. 123 | Greeks came to Olympia, Greece, to worship Zeus. |
| p. 126 | Great churches are reminders of past in Europe. |

| | |
|---|---|
| p. 156 | Reference to cathedral of Notre Dame. |
| p. 161 | One page on Joan of Arc. Famous people. Mother raised her as a good Christian. Heard voices from heaven. Later Roman Catholic Church declared her a saint. |
| p. 178 | Ukrainian children decorate Easter eggs. |
| p. 205 | Egypt is 90% Muslim. Founded by Muhammed. A Muslim church is a mosque. There are also a few Christians in Egypt. |
| p. 206 | Two-thirds page summary of importance and character of Islam in Egypt today. |
| p. 207 | One-third page description of Koran, holy book of Islam. |
| p. 208 | Small town, Muslim women follow Muslim customs. Most Egyptians in rural areas are religious Muslims. |
| p. 222 | Nigeria is one-half Muslim, one-third Christian. Rest are native African. |
| p. 230 | Some rituals and ceremonies have religious meaning. |
| p. 234 | Over thousands of years a variety of religions have developed in Asia. |
| p. 260 | Indians are Hindu, who believe in many gods, or Muslims, who believe in one god. |
| p. 261 | Many religious festivals and holy days for Hindus and Muslims. |
| | Caste system of Hindus described. |
| p. 273 | Buddhist shrines in Japan. |
| p. 282 | One paragraph on Shinto and Buddhist religions in Japan. |

| | |
|---|---|
| p. 326 | Easter Island discovered on Easter Sunday. |
| p. 377 | Indians made offerings of gold to their gods. |
| p. 402 | Most Mexicans Roman Catholic. |
| p. 403 | Village life -- square often has church in it. |
| p. 406 | Independence first led by priest Hidalgo. |
| p. 409 | Famous people include Fr. Hidalgo. Born to religious couple. Studied religion, became priest. |
| p. 422 | Many Christmas observances come from Germany -- trees, Santa Claus from Dutch. |

### Religious Images in Text

| | |
|---|---|
| p. 6 | Small photo of a Buddha statue. |
| p. 39 | One-quarter page of church wedding ceremony in France. |
| p. 40 | One-quarter page of people at the mosque in Mecca. |
| p. 59 | 1/2 page picture of a zuggurat at Ur. |
| p. 73 | One-third page image of Indian Buddha. |
| p. 80 | One-third page image of old African mosque. |
| p. 93 | 1/4 page picture of ancient Greek temple. |
| p. 109 | Reims Cathedral (one-half page) |
| p. 115 | Detail from the Sistine Chapel (one-third page). |
| p. 123 | One-quarter page picture of ancient statue of Zeus. |

| | |
|---|---|
| p. 131 | One-quarter page photo of Budapest with cathedral. |
| | One-quarter page photo of Bern with cathedral. |
| | One-quarter page photo of Rome, Italy with large church dome. |
| p. 146 | Farmer in Normandy. Background has statue of Mary. |
| p. 156 | Cathedral of Notre Dame (one-half page). |
| p. 162 | 1/2 page photo of Red Square with St. Basil's. |
| p. 235 | One-quarter page Buddha. |
| p. 240 | One-quarter page of Jerusalem, Dome of Rock, Eastern Orthodox square. |
| p. 256 | One-third page of Hindu Temple. |
| p. 261 | (One-fifth page) Boy praying at mosque. |
| pp. 380-381 | One-page and a half image of old mission. |
| p. 385 | One-quarter page image of Panama City. Large church to right. |
| p. 404 | Old church in Mexico City (one-fifth page). |

## Home and School

Grade 1
Chicago, IL: Follett, 1983

### General Summary

No reference to religion at all in any way.

### Family Values in Text

Family Mentioned:

| | |
|---|---|
| p. 77 | Our families |
| pp. 77-79, 82-91 | General positive emphasis on families. |

Families are not defined -- only described vaguely via pictures and some activities. They have rules, help each other, work and have fun, but never worship, pray, etc.

Family Concept:

Descriptive. Not much emphasis on standard complete basic family.

Family Values:

Family members help each other (pp. 84-85). Families have fun together. Families have rules.

Family Roles:

| | |
|---|---|
| p. 100 | Baseball batter is a girl. |
| pp. 106-107 | Unisex all the way. |

Traditional Mexican family. Also dinner scene of a Japanese family shows mother serving. Traditional family is thus represented as non-American.

# People in Neighborhoods

Grade 2
Chicago, IL: Follett, 1983

## General Summary

No reference to religion at all!

## Family Values in Text

Family Mentioned: Nothing

Family Concept: None

Family Values: None

Family Roles:

Unisex roles throughout, but no family reference at all. Although does have on p. 118 photo of male police officer.

| | |
|---|---|
| p. 136 | Meet the mayor story -- two pages. Mayor is "Kay Brown." This more typical. |

# Our Communities

Grade 3
Chicago, IL: Follett, 1983

## General Summary

### Religious Values in Text

| | |
|---|---|
| p. 136 | Founding of Los Angeles. "Some built churches called missions." |
| p. 155 | One-third page on Mother Teresa, a Catholic nun who works hard to help people. Won the 1979 Nobel Peace Prize. Positive role model category. (Rather surprising; only book of 60 that refers to her.) |

### Religious Images in Text

| | |
|---|---|
| p. 32 | One-third page photo of Mexico City center square Old Cathedral. (Not clear they are churches unless looked at carefully.) |
| p. 155 | Very small picture of Mother Teresa of Calcutta. Note: Few references but these few are Roman Catholic. |

### Family Values in Text

Family Mentioned:

| | |
|---|---|
| p. 77 | Johnson family (U.S. farm family) |
| pp. 77-78 | Mother, father, and two boys. |
| p. 79 | Standard U.S. family -- mother probably doesn't work outside of house but no mention made. |
| pp. 165-175 | Sue Miller Family. Story standard again. |

Family Concept: None

Family Values: None

Family Roles:

| | |
|---|---|
| p. 86 | Russo family. U.S. Both work. |

## World Regions

Grade 4
Chicago, IL: Follett, 1983

### General Summary

Geography and the usual feminist and environmental themes.

### Religious Values in Text

No reference to religion.

### Religious Images in Text

| | |
|---|---|
| p. 109 | Full page picture of Greek on donkey. Small church in background (appears to be accident that church is part of picture). That's all. |
| p. 119 | Schematic map of Spanish village -- has church. |

### Family Values in Text

Family Mentioned: No reference to families.

Family Roles: Unisex treatment of jobs, e.g., p. 279.

| | |
|---|---|
| p. 140 | Careers. Two-thirds page on Millicent Fenwick. |

## Our United States

Grade 5
Chicago, IL: Follett, 1983

### General Summary

Introduction to Grade 5 history (first 300 pages); plus 185 pages on the different regions of the U.S. This is one of the most non-religious Grade 5 texts.

### Religious Values in Text

| | |
|---|---|
| p. 45 | List of American beliefs includes freedom of religion. |
| p. 95 | Columbus landed in new world. Calls it San Salvador (Holy Savoir). |
| p. 105 | Cortes wanted to convert Indians to Christianity (and also to get gold). |
| p. 117 | New Mexico. Group of Spanairds came there in 1598. Wanted to convert Indians to Catholicism. Missionaries converted many. |
| p. 118 | Missions centered around Church. Taught Indians the Christian way of life but they were not allowed to leave the Mission. |
| p. 119 | Missions in Florida after 1565. In Texas after 1682. In California after 1769. |
| p. 122 | Puritans didn't want to be part of Church of England. All people had to be part of Church of England. |
| p. 123 | Reference to first Thanksgiving thanks were for "... their good harvest and for the friendship of the Indians..." -- but not to God. |
| p. 128 | Marquette, a Catholic priest, had an amazing canoe trip from Lake Michigan to the Mississippi River. |
| p. 130 | French missionaries treated Indians well and tried to teach them Christianity. |

| | |
|---|---|
| p. 133 | Image (one-quarter page) and text on Anne Hutchinson. Spoke out against Puritan leaders. Left to go off to Rhode Island. Two-thirds page total. (Bigger play than Roger Williams.)<br>Roger Williams spoke out against rules of Puritans. Founded Rhode Island. Hooker, Boston minister, founded Connecticut. |
| pp. 134-135 | William Penn converted to Quakers. Refused to support Church of England and to fight in wars. |
| p. 135 | Lord Baltimore sets up Maryland for Catholics fleeing persecution; Maryland also for other religions. Passed religious freedom law in 1649 in Maryland. |
| p. 139 | John Harvard a Puritan minister. Helped establish Harvard University around 1636. |
| p. 143 | Pueblo revolt in 1680 against Spanish. Destroyed every church and killed hundreds of Spanish men, women, and children. |
| p. 169 | The right to worship freely is part of first Amendment. |
| p. 174 | Reference to Washington's oath as first President. Oath all Presidents take. But no text reference to his hand on the Bible or to God! (Typical secular treatment.) |
| p. 255 | Immigrants came for religious freedom. By 1800s the U.S. had become a country of many different religions. |
| p. 270 | Early 1800 missionaries brought Christianity to Polynesians in Hawaii. |

| | |
|---|---|
| pp. 284-285 | Hitler blamed Jews. Had unreasoning hatred of Jews and killed over six million. "... mass murder of the Jews is called the Holocaust." |
| p. 299 | 1964 Civil Rights Act made it illegal to discriminate ... because of religion. |
| p. 301 | Reference to belief in freedom of religion today. |

## Religious Images in Text

| | |
|---|---|
| p. 118 | One-third page photo of painting of a mission - looks like a tall wooden cross toward left side. |
| p. 138 | Small picture. Drawing of New England town includes a church. |
| p. 174 | One-quarter page photo of Washington's Inauguration. One hand on heart, one hadn on book that must be Bible. |
| p. 209 | One-quarter page image of the masthead of W. L. Garrison's paper, The Liberator, center of the abolitionist movement. Shows Jesus and cross in center with black man praying to him. "Love thy neighbor as thy self!" |
| | Good example of a slip that shows Christian origin -- but no comment of abolitionist movement in text and the image hard to read! (No reference as usual to abolitionist movement's roots in Quakers, Wilberforce, or John Wesley. |
| p. 400 | Small indistinct photo of Mormon Tabernacle Choir; caption says that Salt Lake City is headquarters for Mormon Church. |
| p. 416 | One-third page photo of mission - cross clearly visible. |

## Summary

Last textual reference to religion as part of U.S. history (in early 1800s); last image -- accidental showing of *The Liberator*, c. 1840-1850.

## People, Time and Change

Grade 6
Chicago, IL: Follett, 1983

### General Summary

World history and some present history. Note: (1) Nothing on modern history, i.e., last 100 years; (2) Muslims given strong positive coverage; (3) Little theology or Protestant coverage.

### Religious Values in Text

| | |
|---|---|
| pp. 52-53 | Cave art connected with early religious practice. |
| pp. 54-55 | Cavemen's early religion included shamans, spiritual belief. Burial practice. Vague comment about early religion. |
| p. 71 | Ancient religious priests important. Studied stars, believed there was a god of moon, etc. Temples, sacrifice ceremonies. |
| p. 73 | Sumerian cities became religious centers. Large temples called ziggurats. |
| p. 76 | Ancient Hebrews. One full page summary of Hebrew monotheism. Abraham, Moses, King David. |
| p. 77 | Solomon, history of Hebrews, Messiah, monotheism part of Christians', Moslems', Jews' beliefs. |
| pp. 78-79 | Review Questions on Bible, Hebrews, monotheism. |
| p. 92 | Ancient Egyptian religious beliefs. Full one-half page description of their gods. |
| p. 93 | Egyptian belief in the afterlife. |
| p. 96, 97 | Egyptian priests and temples. |
| p. 103 | Three paragraph description on Hinduism. |

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|---|---|
| pp. 103-104 | Four paragraphs on Gautma and start of Buddhism. |
| p. 108 | Birth of Christ used in system of dating. |
| pp. 108-109 | Time Line including birth of Christ, Buddhism to China, Constantine makes Christianity religion of Roman Empire. |
| p. 116 | The Achaens brought their gods to Greece. |
| p. 129, 130 | Greek religion important. Worshipped many gods and goddesses (two paragraphs). |
| p. 143 | Time Line - A.D. 312 Christianity religion of Roman Empire. |
| p. 145, 146 | Roman priests and gods. Four short paragraphs on ceremonies, often borrowed gods and goddesses, etc. |
| p. 152 | One-half page on early Christians. Description of Jesus, Messiah, one God. Persecution spread until accepted. |
| p. 160, 161 | Latin lived on (after fall of Rome) as language of Roman Catholic Church and spread over Europe. |
| p. 174 | Ancient Kush worshipped Egyptian and local gods. |
| p. 175 | Temples to Amon-Ra, sun god. Religion and common people much like that of Egypt. |
| p. 197 | Chinese belief - world controlled by heaven. Mandate of Heaven. |
| P. 199 | Philosophies of Confucianism and Taoism took place of religion. |
| p. 206 | Buddhism comes to China. Two paragraph description. |
| p. 222 | Mayan rain god. |

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|---|---|
| p. 223 | Mayan religion. One-half page description of Mayan gods and ceremonies. |
| p. 224 | Three-quarter page summary of Mayan priests and their numbers (achievement of these priests). |
| p. 225 | Three-quarters of a page on Mayan priests as astronomers. |
| p. 227 | 'Then and Now' - Mayans old beliefs - today they're Christians. |
| p. 228 | Toltec religion -- priests, sacred well. |
| p. 230 | Review Questions on Mayan priests, beliefs. |
| p. 232 | Time Line - 550 Buddhism in Japan; 570-632 Life of Muhammed. |
| p. 242 | Mongol nomads believed in natural spirits of shamans. |
| p. 245 | 1071 Turks defeated Christian ruler of Byzantine Empire. |
| p. 247 | Ghenghis Khan had law for freedom of religion. Buddhists, Muslims, Christians practiced freely. |
| p. 252 | Review of word 'Shaman'. |
| p. 254 | Unit 10. Major unit. The World of Islam (pp. 254-275). |
| p. 258 | Religion of early Arabs -- polytheism. Birth of Islam. Story of Muhammed (one-half page on Muhammed's life). |
| p. 259 | Faith of Islam (three-quarters page). |
| pp. 260-264 | The spread of Islam. Description of spread and leaders of Islam. No reference to killing Christians, etc. Basically an Islamic "puff piece." |

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| p. 262 | Muslims treated the conquered with more fairness. Allowed Jews and Christians to keep own religions. (! Not as a general rule in early Islam.) |
| p. 265 | Crusades start. |
| p. 265 | Constantinople, capital of Christian Byzantine Empire. |
| pp. 266-271 | Muslim love of beauty and learning. Five and one-half page positive description of Muslim culture. |
| p. 274 | Review - pilgrim, Muhammad, mosque, etc. |
| p. 275 | Map Skills - where various religions have spread. |
| p. 280 | Clovis became Christian. Much of Gaul already Christian. Martel defeated Muslims at Tours. Spread of Christianity under Charlemagne. |
| p. 281 | Charlemagne goes to Rome, crowned by Pope 800. |
| pp. 282-283 | (Less than one-half pg. text on each). Monastery life, scribes copying books, etc. |
| p. 284 | Christians are victims of Vikings. |
| p. 288 | Castle life started with religious service in chapel. |
| p. 290 | "Living in the Age of Faith." (Almost nothing in these pages [pp. 290-294] on Christianity despite the title. |
| p. 292 | First reference to Christianity. Helped peasants because no work on Sunday or holidays. |
| p. 293 | The Church. Church very important. Priest could be from peasant class and therefore better his life. "Becoming a priest was one way for a peasant to better himself." (!) |

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|---|---|
| p. 293, 194 | Crusades described. Children's crusade as a debacle "urged on by priests." |
| p. 294 | Crusades. Clashes between Christians and Muslims. Europeans learned from contact with the East resulting from Crusades. |
| p. 298 | Philip IV contolled, taxed church. Moved church headquarters to France and all popes were French. |
| p. 299 | Muslims took over Spain in early Middle Ages. Driven out in late Middle Ages. |
| p. 299 | Art focused on religion in Middle Ages. Was a way to teach about religion. Great Cathedrals major achievement. |
| pp. 302-303 | Review on Christianity, Muslims, Middle Ages, etc. |
| pp. 314-315 | Buddhism comes into Japan. Monks studied in China. |
| p. 316 | Prince Shotolu, Japanese Buddhist. |
| p. 317 | Emperor Kammu moved capital away from center of Buddhism. |
| p. 321 | Three-quarter page discussion of Zen Buddhism and its emphasis on discipline and Zen influence on arts. |
| p. 324, 325 | Review of Buddhism, Zen, etc. |
| p. 331 | Incas. Legend of descent from sun god. |
| p. 332 | Half-page description of Inca religion. |
| p. 334 | Boat named Kon-Tiki after Inca creator god. |
| p. 343 | Inca king converted to Christianity but didn't save him from death. |

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|---|---|
| p. 354 | Many Muslims and mosques in Ghana. In 1042, Holy War to convert all Ghanians to Islam. Muslims won. |
| p. 356 | Mansa Musa pilgrimage to Mecca. Brought back Muslim scholar and started university at Timbuktoo. |
| p. 357 | Growth of Islam in Africa, Muslim center of learning, trade. |
| p. 358 | Timbuktu great religious and learning center conquered in 1468. |
| p. 363 | Indonesian Hindu religion -- puppet shows description. |
| p. 366 | Time Line: 1517 Beginning of Reformation. |
| p. 373 | Trial of Galileo. General description. Simple minded (not too bad). |
| p. 374 | Bible printed by Gutenberg in 1456. |
| p. 377 | Raphael's religious paintings. Michelangelo Sistine Chapel. |
| pp. 381-382 | Pope's line in South America to settle Spanish and Portuguese conflict. |
| p. 386 | Reformation. Three pages of description. Some criticism of Roman Catholics. |
| pp. 386-387 | Luther described without reference to basic theology. |
| p. 387 | Calvin (minimum of theology). Church of England and Henry VIII. |
| p. 388 | Counter Reformation. Jesuits. |
| pp. 389-390 | Henry IV becomes Roman Catholic. Passed religious tolerance laws. |
| p. 390 | Louis XIV believed in "divine right of kings." |
| p. 392 | Catholic monarchy in Spain forced out Jews and Muslims. |

| | |
|---|---|
| p. 409 | Phillipines mostly Roman Catholic. Some Muslims and others. |
| pp. 414-415 | James II tried to bring back Roman Catholicism. William a Protestant came in instead. "Glorious Revolution." |
| p. 418 | Freedom of religion in Bill of Rights. |
| pp. 463-464 | Hitler directed his racist attacks against Jews. |
| p. 468 | Early part of 20th century, Jews settle in Palestine. 1948 Jewish State of Israel. Conflict with Arabs. |

## Religious Images in Text

| | |
|---|---|
| p. 55 | One-sixth page picture of Shaman. |
| p. 70 | One-third page picture of stone pillar showing Mammurabi getting law from a god. |
| p. 73 | Sumerian temple drawing (one-third page). |
| p. 77 | One-sixth page photo of Jerusalem (Dome of the Rock). Jews, Muslims, Christians. |
| | One-sixth page of drawing of Ten Commandments. |
| p. 93 | One-quarter page drawing of Egyptian gods on building: Osiris, Horus, Isis, Ra. |
| p. 97 | One-quarter page picture of Egyptian temple-columns. |
| p. 111 | Fill page picture of temple of Athena. |
| p. 130 | One-third picture of temple at Delphi. |
| p. 152 | Tiny picture of statue of Jesus. |
| p. 178 | One-fifth page picture of Roman temple. |

| | |
|---|---|
| p. 199 | One-eighth page Taoist symbol. |
| p. 206 | One-sixth page picture of Buddhist statues. |
| p. 113 | Full page picture of Castle Pyramid - Chichen Itza. |
| p. 224 | Ancient Mexican priest -- calendar photo. Mayan stelae. |
| p. 228 | One-sixth page photo of Toltec plumed serpent god and one-sixth page photo of Chichen Itza. |
| p. 225 | Less than one-quarter page of wall painting of Mayan religious procession. |
| p. 255 | Full page of Muslims at prayer in mosque. |
| p. 258 | Small photo of pilgrims at Mecca. |
| p. 259 | Small photo of Muslims kneeling and bowing their heads toward Mecca. |
| p. 277 | Full page of Cathedral at Chartre. |
| p. 281 | One-quarter page of religious and political leaders in Middle Ages. (Caption says 'Religious and political leaders were powerful during the Middle Ages.') |
| p. 282 | Less than one-quarter page of manuscript from Middle Ages (Book of Kells?) |
| p. 283 | One-quarter page of a monk copying a manuscript. |
| p. 299 | One-quarter page of Madonna and Child. |
| p. 300 | One-third page photo of Notre Dame de Paris. |
| p. 303 | Quarter page picture of cathedral. |
| p. 309 | One-quarter page photo caption. Japanese Ainu believe bear is sacred. |

| | |
|---|---|
| p. 313 | One-third page Gateway to Shinto shrine. |
| p. 314 | One-fifth page picture of Buddhist monastery. |
| p. 315 | One-quarter page photo statue of Buddha. |
| p. 321 | One-fifth page photo of meditating Zen monk. |
| p. 362 | One-fifth page of woman praying before Hindu statue. |
| p. 373 | Trial of Galileo. |
| p. 375 | Michelangelo Bible scene - one detail of Sistine Ceiling (one-quarter page) and 1/4 pg. photo of Sistine Chapel. |
| p. 376 | (One-quarter page). Michelangelo's Pieta. One-quarter page of St. Peter's Dome designed by Michelangelo. |

# Understanding People

Grade 1
Laidlaw, Doubleday: 1983

References to Religion in U.S.A.

None

Images of Religion in U.S.A.

None

References to Religion elsewhere

None

Images of Religion elsewhere

| | |
|---|---|
| p. 47 | 1/2 page photo of religious (probably Roman Catholic) celebration in Mexico. Caption just said religious celebration. |
| p. 128 | 1/4 photo with caption drawing animals taken to church to be blessed by priest -- Roman Catholic. Total = 3/4 page. |

Comparisons

10 full pages of map reading

Total pages = 5-144 of relevant reading

Family Values:

1. None

2. None

3. None

4. Family roles: unisex jobs: only police is female (p. 39); only doctor is female (p. 39).

## Understanding Families

Grade 2
Laidlaw, Doubleday: 1983

References to Religion in U.S.A.

| | |
|---|---|
| p. 185 | Pledge of allegiance to the Flag includes "one nation under God." |

References to Religion elsewhere

None

Images of Religion in U.S.A.

| | |
|---|---|
| p. 8 | 1/4 page photo of Wedding Party with cross in background (probably Roman Catholic) -- not really that religious. No caption. |
| p. 15 | 1/3 page photo of man and 2 children standing by small grave markers. Man reading from book, wearing yarmulke, but very hard to see -- Jewish. No caption. |

Images of Religion elsewhere

| | |
|---|---|
| p. 165 | 1/2 page photo of 3 girls dressed up for St. Lucia day in Sweden. No religious symbols; text says it illustrates honoring one's parents: therefore not religious. |

Comparison: map reading 15 1/2 pages; 27 pictures of recreation, sport, festivals.

Pages = 5-191.

Family Values

1. Family Mentioned: Entire books major focus was postive but general. Family mentioned on pp. 6-19, 24-51, 56-73, 77-95, 116-127.
2. Family Concept: descriptive only; often via pictures.
3. Family Values: Share food, feelings (p. 26), help each other (p. 28- ), need each other, learn from each other, have fun, different, alike.
4. Family Roles: Unisex throughout, e.g. p. 31, 12, 55, 67. Only pictures in all texts (so far) of girl holding doll; police male, bus driver female.

## Understanding Communities

Grade 3
Laidlaw: Doubleday, 1983

References to Religion in U.S.A.

| | |
|---|---|
| p. 84 | Text with 2 images -- "many people in the fields of religion, social work, education, provide leadership in community." |

Text References to Religion outside U.S.A.

| | |
|---|---|
| p. 172 | "Jerusalem is an honored community for 3 world religions." |

Images of Religion in U.S.A.

| | |
|---|---|
| p. 8 | 1/3 page photo of Amish -- no references to religion, therefore not religious image, 1/3 page photo of China tour with "House of Buddha" sign. |
| p. 84 | 1/3 page photo of priest (probably Roman Catholic) talking with a group of young children. |
| | 1/3 page photo of rabbi in synagogue rolling up scroll. |
| p. 164 | 1/3 page photo of mission Santa Fe, New Mexico, shows church and cross; no caption. |

Images of Religion outside U.S.A.

| | |
|---|---|
| p. 172 | 1/2 page photo of Jerusalem, in center is Dome of Rock Mosque. |

Comparison: 51 pages of maps, charts and diagram lessons.

Text = p. 5-261

Family Values

1. Family Mentioned: None; just community.
2. Family Concept: None
3. Family Values: None
4. Family Roles: p. 75 -- black male police arresting arresting white male.

## Understanding Regions of the Earth

Grade 4
Laidlaw: Doubleday, 1983

Text References to Religion in U.S.A.

None

Text References to Religion outside U.S.A.

p. 325 In 1904 a statue "Christ of the Andes" put up on border of Argentina and Chile. Honors peace... Text = 1/2 page.

Images of Religion in U.S.A.

None

Images of Religion outside of U.S.A.

p. 325 1/2 page photo of "Christ of Andes". Christ holds large cross, raised right hand in blessing.

Comparison: over 60 pages of maps, diagrams, and charts focused on geography alone.

Pages of text = 8-353

### Family Values

1. Family mentioned: no mention at all.

2. None

3. None

4. None

## Understanding Our Country

Grade 5
Laidlaw: Doubleday, 1983

Text References to Religion in U.S.A.

| | |
|---|---|
| p. 65 | Some mounds "... were built to serve as the base for temples." |
| p. 78 | Southwest Indians' religious beliefs and ceremonies centered around crops, soil, rainfall, and sunshine. |
| p. 79 | 2 questions posed: "Do you think religion was important to these Indians?" "How did religion influence the way of life of the Southwest Indians?" |
| p. 87 | East U.S. Indians believed in good and bad spirits. |
| p. 100 | Crusades mentioned, but no religious connection. |
| p. 108 | St. Augustine and other Spanish settlements were missions -- started by missionaries who wanted to teach their religion (Note: Christianity not mentioned.) |
| p. 109 | Spanish missionaries set-up "churches and settlements" in Southwest U.S. |
| p. 110-111 | Mission community had a church. Missions set up to, in part, make Indians Roman Catholic; also did things to help Indians. |
| p. 114 | 'missionaries' defined in Words and Terms' Quiz: "Those who wanted to teach their religion to others." |
| p. 118 | Reference to a missionary Father Marquette as early explorer. |
| p. 122 | Missionaries helped France hold lands in North America. |
| p. 124 | Champlain tried to get missionaries to come to Quebec. |

| | |
|---|---|
| p. 127 | Fr. missionaries on good terms with Indians who were treated well; tried to make Indians Roman Catholic. Didn't change land much by settling and clearing. |
| p. 136 | Pilgrims wanted to leave Church of England; came here in 1620 for religious freedom. |
| p. 137 | Puritans came a little later, also didn't like procedures of Church of England; came for religious freedom. |
| p. 139 | Roger Williams did not agree with Puritans in Massachusetts Bay Colony, left, and started Rhode Island (Providence). |
| p. 139 | Anne Hutchinson also started a new group, got in trouble with Puritans and started a new colony in Rhode Island. |
| p. 140 | Thomas Hooker also left Massachusetts for Conecticut for religious freedom. |
| p. 141 | W. Penn was a Quaker -- favored religious freedom; he treated people well in his new colony. |
| p. 142 | Lord Baltimore settled at St. Mary's for Roman Catholic freedom to worship. |
| p. 144 | 1 page biographical sketch on Anne Hutchinson -- believed no church had the right to tell you what to believe. Could think for oneself, big for religious freedom. (also protofeminist) |
| p. 146 | Research idea - find out about missions. |
| p. 157 | New England town would have "a meetinghouse, or church." |
| p. 158 | By the 1700's there were some Presbyterians, Jews, Quakers, Baptists, and Roman Catholics in New England. |
| p. 159 | Everyone in Puritan New England read The Bible. Religion was very important; on Sunday often there were long sermons and much time at Church. |

| | |
|---|---|
| p. 160 | Puritans wanted everyone to read the Bible and therefore set up schools everywhere, and encouraged education. |
| p. 161 | "... all laws were based on Puritan beliefs." Question in "wrapup" - How did the beliefs of the Puritans affect their way of life?" |
| p. 162 | Anne Bradstreet wrote poems about religion. |
| p. 164 | The idea of Santa Claus came from people in Middle colonies. |
| p. 171 | Quakers first settled Pennsylvania. |
| p. 172 | Quakers believed in hard work, simple life, religious freedom. |
| p. 202 | One-third page schematic map of Spanish Missions in California; text refers to Fr. Junipero Serra. |
| p. 247 | Bill of Rights -- summary of points notes freedom to go to church of one's choice. |
| p. 296 | Hawthorne based his writing on Puritan past. (This is in a caption to his portrait.) |

Text References to Religion outside of U.S.A.

| | |
|---|---|
| p. 284 | Fr. Hidalgo first leader of Mexican Independence movement. |
| p. 412 | Jews mentioned with respect to Hitler's strong anti-Semitism. |

Images of religion in U.S.A.

| | |
|---|---|
| p. 79 | One-sixth picture of Indians. Caption says they're Hopi - "... the Indians dance andn proy for rain and good crops...." |
| p. 108 | One-fourth page picture of St. Augustine, Florida with cross on rooftop. |
| p. 109 | 1/4 page of Mission in Arizona -- no reference to Christianity or Roman Catholocism, but says it was started by a Jesuit priest -- Kino. |

| | |
|---|---|
| p. 111 | 1/4 page image with Spanish mission in background. |
| p. 118 | 1/3 page of Fr. Marquette with a cross in a canoe. |
| p. 139 | One-fourth page picture of Roger Williams, book in hand (must be bible) with Indians. |
| p. 144 | 1/4 page image of Anne Hutchinson with the biographical sketch. |
| p. 150 | 1/2 page photo of New England scene. Church in center given some emphasis. |
| p. 162 | One-third stained glass image of Puritan woman. Looks like church window. |
| p. 172 | Quakers encouraged men and women to share leadership; shows woman standing, as leader. |

Religious Images Outside U.S.A.

| | |
|---|---|
| p. 103 | 1/4 page drawing of Balboa and his party in Panama at ocean shore. One figure in background a priest-monk holding a cross (no religious text). |
| p. 284 | One-eighth page portrait of a priest. Caption identifies Hidalgo. |
| p. 412 | 1/3 page image of Buchenwald -- caption doesn't mention Jews. Text does mention Jews died in concentration camps. |

## Understanding the World

Grade 6
Laidlaw: Doubleday, 1983

Text References to Religion (anywhere)

| | |
|---|---|
| p. 29 | Two paragraphs on dating exphasis B.C. and A.D. |
| p. 43 | Characteristics of civilization include importance placed on religion. |
| p. 61 | A priest may have decided how the use of water was to be divided - Sumerians. |
| p. 63 | Priests, leaders of religion - a way of believing or praying to gods. |
| p. 64 | Chart of fertile crescent societies lists govt. leader for Sumerians and Assyrians and "King-priest" and interesting characteristics of Hebrews "Developed a large body of religious literature." |
| p. 68, 69 | Religion very important to ancient Egyptians, had many gods, Sun god = RA. |
| p. 81 | Caption - Shang priests wrote questions on bones; heated bones; cracks in bones revealed answers to questions. |
| p. 96 | Parthenon built to honor Greek goddess Athena. |
| p. 114 | Colosseum in Rome mentioned without any reference to Christians. |
| p. 115 | Pantheon honored Roman gods. |
| p. 116 | Constantine passed a law that allowed Christians and other groups to follow their own religion. Christians are those who follow teachings of Jesus of Nazareth who is known as Christ. |
| | Note: This is almost all there is on Christian centuries from 0 to about 1000; no real reference to Christianity in Byzantine Empire, but slight implication; see next item. |

| | |
|---|---|
| | "Constantine also moved the capital to the eastern part of the empire. He set up a new capital at Byzantium." |
| p. 116 | Diocletian believed emperor was like a god. (caption) |
| p. 123-134 | A chapter on Muslim Empire, sections on Rise of Islam, Islamic Culture and pages = 124, 126, 127, 128, 129, 130, 131, 132. 133. |
| p. 123 | Time line for the Middle Ages starts with founding of Islam, Muslim empire etc. -- Roman Catholic Church mentioned in 1200 (very curious time line for Middle Ages). |
| p. 135 | Chapter End Activities - Review of Islam, Koran, Muslim, etc. |
| p. 136 | Roman Catholic Church helped to shape life in the Middle Ages. |
| p. 138 | Section on feudalism: Social classes. 1st class = nobles, 2nd class = clergy. Most high church ranks = noble. Lower clergy such as priests from peasants, lower classes. |
| p. 152 | "... the Byzantine Empire. This empire was the eastern stronghold of Christianity in Europe...." |

Chapter 8, Section 3 = 3 pages on the role of the Roman Catholic Church.

| | |
|---|---|
| p. 147 | A powerful force; a major unifying force; the only Christian Church in Europe (?) |
| p. 147 | "In the troubled times of the Middle Ages. Gave people hope for a better life. |
| p. 148-149 | "Some members of the Church even spent their lives caring for the unfortunate members of society." (emphasis added) Main emphasis on these pgs. is on the power of the church - political and economic power. |
| p. 151 | Crusades were Holy Wars between Christians and Muslims. |

| | |
|---|---|
| p. 152 | Holy Land (with Jerusalem) important to Jews, Christians, Muslims, Seljuk Turks refused Christian pilgrims. |
| p. 152-153 | Description of Crusades: people joined for religious reasons, for adventure, war, to escape debts. |
| p. 154 | Crusades opened up Europe. |
| p. 157 | Between 600-1100 only schools were run by Roman Catholic Church. However, in 1100 Europe once again became interested in learning -- early universities often grew out of church schools. |
| p. 158 | Morality plays began as Bible stories that were sung in church. |
| p. 159 | Architecture in Middle Ages, Romanesque Churches, Gothic Churches in late 11th century. |
| p. 160 | Biographical sketch of Charlemagne. Charles friend of Roman Catholic Church; crowned by Pope A.D. 800. |
| p. 166 | Biographical sketch of founder of Knights Templars. Wasn't safe for Christians to visit Holy Land... Knights set up basis for protection. |
| p. 178-179 | Page of description on Buddhism. |
| p. 179-180 | Hinduism described (briefly) -- one page. |
| p. 183 | Muslims enter India in 711. Wanted to bring their religion to India and return with treasure and slaves. Destroyed many Hindu temples and killed many Hindu leaders. Muslims teach that all people are equal before God. |
| p. 184 | Hindu's and Muslims in India. Muslims began to treat Hindu's better. Indian wealth grew under Muslim rule. |
| p. 185 | Many Hindus felt safer under Muslims than Hindu leaders. |
| p. 185 | Sikhism develops (description in one paragraph). |

| | |
|---|---|
| p. 186 | Muslims kept women out of power. |
| p. 186 | Muslim woman sultanate for 4 years (biographical sketch of page). |

Japan

| | |
|---|---|
| p. 200 | Shinto Religion most important religion in early Japan. Buddhism came in later (A.D. 500). |
| p. 210 | Religion important to ancient Mayas who had many gods: corn god, rain god, sun god. |
| p. 211 | Mayan priests important and special. Priest. had much power and control of the people. |
| p. 212 | Aztec emperor looked upon as a god. Religion and government closely joined. |
| p. 214 | Aztecs thought Spanish were gods. |
| p. 215 | Montezuma's life was closely connected to his religion. |
| p. 216 | Inca's honored sun god. |
| p. 218 | Incas had priests. "All gold was sent to emperor in Cuzco. Only the emperor, his family, and priests could use it." |
| p. 220 | Muslims built major city in Ghana. The city had 12 mosques. |
| p. 221 | Muslims worshipped and prayed. Muslims were welcome and safe in Ghana. |
| p. 222 | In 1060 large group of Muslims from N. Africa attacked Ghana because King of Ghana had not accepted their religion. Muslims defeated Ghana and forced people to become Muslim or be killed. |
| p. 231 | Timeline - 1517 Luther speaks out against the actions of Roman Catholic Church. |
| p. 232 | Renaissance and Reformation time of change for Roman-Catholic Church. New ideas about art, learning and religion began to spread. |

| | |
|---|---|
| p. 238 | Michelangelo designed dome of St. Peters and painted chapel celing using Bible stories as subject. |
| p. 241 | Brunelleschi built dome of large church |
| p. 242 | Problem of wealth, power, corruption in R.C. Church. |
| p. 243 | Luther began to speak out. Luther spoke out against abuses. He was excommunicated and started the Luthern Church which spread throughout N. Europe. |
| p. 244 | In time came movement called the Reformation -- John Calvin. Henry VIII made himself head of Church of England. Then others broke. |
| p. 244-5 | Counter Reformation -- Jesuits made role of R.C. Church strong again. |

Special Note: Reformation discussed without one reference to a theological or religious issue -- strictly power, money, abuse, corruption, and vague "spread of ideas".

| | |
|---|---|
| p. 252 | Henry VIII set up Church of England |
| *p. 256-7 | Joan of Arc: Her story briefly without any reference to God, religion, saint of any kind! Strictly secular and proto-feminist. |
| p. 258 | 1500's in France: Roman Catholics and Hugenots fought each other. Fighting was stopped when Henry IV passed law of religious freedom and became a Catholic. Cardinal Richelieu -- great figure who increased power of the King. |
| p. 260 | Muslims brought new ideas to Spain. More or less driven out by 1200's. |
| p. 260-61 | Finally driven out completely in 1492. |
| p. 261 | Inquisition set up. Jews and Muslims forced to leave Spain. |
| p. 274-5 | Fr. Marquette an early explorer. |
| p. 311 | Ottoman Muslims allowed considerably less freedom for Balkan Christians. |

| | |
|---|---|
| p. 317 | Boxer rebellion in China in which they attacked Christians because Christianity had been brought by foreigners. |
| p. 372 | Nazi party extremely anti-Semetic (anti-Jew). Sent to work camps anyone who was against Hitler and his ideas. |
| p. 377 | Soon after WWI, British stated that Palestine was to be a national hone for the Jewish people. |
| p. 387 | Millions of people including Jews died in concentration camps. |
| p. 398 | Israel a Jewish country in 1948 -- via U.N. vote on dividing Palestine. |
| p. 425 | 1960s, 1970s - a major problem for Britain was war between Protestants and Roman Catholics in Northern Ireland. |
| p. 472 | Many Jews throughout the world sent money to Israel. |

Note: Neglect of Eastern Orthodox. No reference to religion as important today or in this century -- except the Jews under Nazis which is ambiguous and Israel formed for Jews.

## Understanding the World

Grade 6
Laidlaw: Doubleday, 1983

Images

| | |
|---|---|
| p. 139 | 1/2 page drawings of various people from middle Ages, includes priest, nun, monk. |
| p. 143 | 1/2 page diagram of manor with church and church land. |
| p. 152 | 1/2 page image of Crusaders with red cross on tunic and shield. |
| p. 153 | Crusaders storm Jerusalem carrying flag with cross. |
| p. 159 | 1/4 page of Notre Dame Cathedral (outside). 1/4 page of Notre Dame Cathedral (inside Rose Window). |
| p. 167 | 1/3 page of Mount Saint Michel. |
| p. 179 | 1/3 page image of statue of Buddha. |
| p. 180 | 1/3 page image of Shiva. |
| p. 185 | 1/3 page of Hindu Temple with Muslim elements. |
| p. 186 | Muslim woman sultanate (one page biography with a drawing). |
| p. 201 | 1/3 page Shinto shrine. |
| p. 201 | 1/3 page of Buddha (Japan). |
| p. 211 | 1/4 page Mayan stone god in column. |
| p. 239 | 1/3 page Sistine Chapel. 1/6 page Michelangelo's "Moses". |
| p. 240 | 1/4 page of outside of St. Peters Dome and and 1/4 page of inside of St. Peters Dome. |
| p. 243 | 1/3 page of Martin Luther addressing meeting of clerics. |
| p. 244 | 1/2 page of John Calvin. |

| | |
|---|---|
| p. 245 | 1/3 page of Ignatius Loyola. |
| p. 246 | Map of Protestant and Catholic Europe in 1560. |
| p. 291 | 1/4 page of Marie Antoinette as she goes to her death with priest with cross at her side. |
| p. 293 | 1/3 page of Peruvian R.C. Church of 1780's. |
| p. 305 | 1/3 page of St. Basil's Church in Moscow. |
| p. 346 | 3/4 page shows bombed out partially restored German church from WWII (cover page at start of section, no text). |
| p. 382 | Jews (in 1/3 page photo) being arrested by Nazi's in Poland. Text notes they were sent to concentration camp where many died. |

## Families and Friends

Grade 1
New York: MacMillan, 1983

### General Summary

### Religious Values in Text

| | |
|---|---|
| p. 116 | Pledge of alleg. |
| p. 131 | Picture marked Rev. M.L. King. |
| pp. 140-141 | Only reference: Town map has symbol for church (p. 140) and is on map (p. 141). |

### Family Values in Text

Family Mentioned on following pages:

| | |
|---|---|
| p. 9 | Myself, my family |
| pp. 11-21 | |
| pp. 25-31 | |
| pp. 34-37 | |
| pp. 40-47 | |
| p. 102 | |
| p. 153 | |

Family Concept: None

Family Values:

read, play, cook, clean, sleep, eat, do things, have rules, care for each other.

Family Roles: Usually unisex; not as unisex as most.

## People and Neighborhoods

Grade 2
New York: MacMillan, 1983

### General Summary

No text or image reference to religion as relevant to past or present U.S. life.

### Religious Values in Texts

| | |
|---|---|
| p. 163 | Words of "America the Beautiful" -- include "God shed his grace on thee." |

### Family Values

Family Mentioned:

P. 11, p. 12, p. 13, p. 14, p. 15, p. 22, p. 23, p. 28, p. 35, p. 36, p. 60, p. 65, p. 128, p. 129. Generally positive treatment.

Famiily Concept: None

Family Values:

Learn customs of grandparents, go visiting, work together, enjoy each other.

Family Roles:

Most emphasis on neighborhoods, communities. Again, not as unisex as most.

## Communities -- Today and Yesterday

Grade 3
New York: MacMillan, 1982

### General Summary

### Religious Values in Text

| | |
|---|---|
| p. 32 | Elmville has two churches. |
| p. 52 | "Pilgrims are people who make long trips." (!) |
| p. 64 | Day in life of Pilgrim child. Father reads from Bible at end of the day. "Lord's Prayer" - words on horn book. |
| p. 70 | Thanksgiving. Thanked God for His blessings. |
| p. 156 | Martin Luther King was a minister. |
| p. 186 | "Mardis Gras [in New Orleans] is the end of winter celebration." (Wow!) |
| p. 210 | Spanish missions built by priests and Indians about 300 years ago. |
| p. 211 | Spanish priest came to teach Christianity. |
| p. 263 | Religious leader of Navajo mentioned. |
| p. 264 | Kiva ceremony boys learn old prayer. |

### Religious Images in Text

| | |
|---|---|
| p. 70 | One-third page photo of American (large) family today with heads bowed for Thanksgiving. |
| p. 185 | One-third page photo of St. Louis Cathedral in New Orleans. |
| p. 211 | One-third page photo of Spanish mission. |

## Family Values

Family Mentioned:

The Roberts family goes on a long trip from New England to New York City-Washington-Atlanta ... to New Mexico. The entire book is a kind of family journal of this trip. Both mother and father and children, i.e., standard nuclear family.

Pp. 10-17; 18, 19, 21, 23, 24, 26, 27, 29, 34, 36-41, 52, 56, 60, 63, 65, 71, 73, 78, 79, 80-84, 86-89, 90-102, 100-110, 112-113, 117-120, 122-123, 128-133, 134-139, 1434-150, 151-156, 157-159, 162-166, 168-181, 183-187, 191-192, 194-202, 204-207, 209-215, 220-222, 224-230, 233-235, 237-238, 240, 242-244, 245, 248, 249, 253, 255, 258, 261, 268, 270-279, 284-287. Implicit heavy positive emphasis on family.

Family Concept:

Only one family -- the Robertses.

Family Values:

Family means a lot to Southerners (p. 153).

Family Roles:

Unisex but not much relevant since the whole thing is about a family trip.

## The Earth and its People

Grade 4
New York: MacMillan, 1982

### General Summary

Different ways of living in past and present around the world but focus on U.S.

### Religious Values in Text

| | |
|---|---|
| pp. 103-117 | Description of Switzerland past and present. No reference to religion. |
| pp. 226-266 | Story of Twin Forks -- a typical Mid-West town -- from Indian days until now. No mention of religion. Town needs and has all kinds of people, but no religious ones. |
| p. 290 | Pledge of allegiance. |

### Religious Images in Text

| | |
|---|---|
| p. 88 | Photo of famed Muslim religious school in Samarkand, U.S.S.R. |

### Family Values in Text

Family Mentioned:

Farm -- 3 pages (73-75, 138); Eskimo family (167-173, 237, 256, 258); Mostly geography -- foreign countries' geography.

Family Concept: None

Family Values: None

Family Roles: None

# U.S. and Other Americas

Grade 5
New York: MacMillan, 1982

## General Summary

No reference to religion after 1840s (Mormons). No reference to religion in contemporary U.S. life. Note: This is a very trivial and dumbed down history.

## Religious Values in Text

| | |
|---|---|
| p. 31 | European pilgrims began to visit where Jesus lived in Palestine. Turks didn't welcome them. Led to Crusader wars between Christians and Muslims. |
| p. 38 | Fr. Marcos, Catholic priest early explorer. |
| p. 43 | Fr. Marquette, a priest, another explorer. |
| p. 56 | Separatists (Pilgrims) wanted freedom from Church of England. |
| p. 58, 59 | Puritans also mentioned. They did not want to separate from Church of England; they wanted to 'purify' its. |
| p. 59 | Massachusetts towns have meeting houses used as church. |
| p. 61 | Puritans very strict. Roger Williams story. Escape from Puritans. |
| p. 62 | Anne Hutchinson also criticized Puritans, went to (had to go to) Rhode Island. |
| | Thomas Hooker also started new colony. |
| p. 64 | Quakers and founding of Pennsylvania. Treated harshly in England. William Penn stay. |
| p. 66, 67 | Catholics came to Maryland for religious freedom. All Christians welcome. |

| | |
|---|---|
| p. 97 | Bill of Rights includes freedom of religion. |
| p. 135 | (Jewish) Holocaust in Germany. "Hitler began to treat Jews and Slavic peoples harshly." "... mass destruction of human beings became known as the Holocaust." |
| p. 158 | Pennsylvania was settled by William Penn, and English Quaker. |
| p. 279 | Missions in Texas: church settlements. "They built ... missions ... to hold their claims to the territory." |
| p. 310 | Spanish tried to teach Christianity to Pueblos, but Indians wanted to keep their own religion. |
| p. 312 | Mission settlements. Fr. Kino (Arizona), Fr. Serra (California), taught Christianity and many other things. Visit to mission described. |
| p. 314, 315 | Description of Mormons in Utah, 1840s, positive description. (But no mention of what their religious beliefs were.) |
| p. 346 | Whitmans were Christian missionaries to Oregon. |
| p. 351 | Very early missionaries went to Hawaii. |

Religious Images in Text

| | |
|---|---|
| p. 61 | One-fifth page photo of Roger Williams holding book that must be Bible - with Indians. |
| p. 100 | One-third page photo of Washington's inauguration. One hand on heart, other hand on book that must be Bible. |
| p. 277 | One-fifth page photo shows LaSalle with cross in background. |
| p. 279 | One-fifth page photo of S. Jose Mission in Texas. |
| p. 312 | One-quarter page photo of Spanish Mission in Tucson, Arizona. |

## Nations of the World

Grade 6
New York: MacMillan, 1982

### General Summary

Treats religion very descriptively, very superficially -- but so it does everything. Treats many countries in one page, maybe two. Very short and dumbed down "1066 and all that" without good and bad; no religion for any period of significance in last 100 years (except Jews in WW II and Pope J. Paul II-- and reference to Khomeini).

### Religious Values in Text

| | |
|---|---|
| p. 59 | Buildings where Muslims pray and worship five times a day -- mosques with minarets. |
| p. 64 | Ayatollah Khomeini, religious leader, arose. |
| p. 66 | Constantine first Christian emperor. |
| pp. 73-74 | Israel -- history of Hebrews from Abraham, Moses, Saul, David, Solomon, till Rome destroyed them 66 A.D. Simple-minded (but mentioned). |
| p. 74 | Return of Jews to Palestine after WW II and Hitler's Holocaust. |
| p. 75 | One-half page description of Jerusalem being the holy city for three faiths. |
| pp. 79-80 | Saudia Arabia -- One page on Medina, Mecca as holy Muslim city. Every Muslim must make pilgrimage to Mecca. |
| p. 84 | Half-page description of ancient Egyptian religion. Very religious, believed in spirit. |
| p. 88 | Egyptian Temple of Karnak. |
| p. 93 | Cairo important center of Muslim culture and learning. |
| p. 106 | Rise of Buddhism. One-half page on Guatma and rise of Buddhism. |
| p. 108 | Muslim built beautiful buildings, e.g., Taj Majhal. |

| | |
|---|---|
| p. 110 | Struggle and fight between Hindus and Muslims -- India and Pakistan. |
| p. 114 | Two Islamic nations: Pakistan and Bangladesh. |
| p. 116 | Throughout Burma, Buddhist monks and pagodas. |
| p. 120 | Angkor Temple noted. |
| p. 146 | Shinto religion oldest in Japan; later Buddhist. Two small paragraph descriptions. |
| p. 147 | Christian missionaries driven out (Japan). |
| p. 164 | Three short paragraphs on religion of ancient Greeks, polytheistic, Zeus, Mt. Olympus, etc. |
| p. 172 | During Roman rule of Greece that Christianity came. |
| p. 173 | In spite of Turkish rule, Greeks kept Christianity. |
| p. 208 | Vatican City. Pope here, head of Roman Catholic Church. St. Peter largest church; library and museum. About one-quarter page of text. |
| p. 212 | Artists of Italy have made many beautiful churches and plazas. |
| p. 213 | Michelangelo painted Sistine Chapel with figures from Bible. |
| p. 231 | African religion in North is Muslim. Ethiopia early Christian. Elsewhere many Christians because of missionaries. Still many nature religions. |
| p. 235 | Nigeria. Muslim = Hauso. |
| p. 235 | Kano religious center for Muslims. |
| p. 236 | Ibo = Christian. |
| p. 242 | Ethiopia, ancient Christian kingdom. Became Christian around 300 A.D. |

| | |
|---|---|
| p. 243 | Some became Muslims later. |
| p. 244 | 1150 A.D. famous churches carved out of rock (Christian). |
| p. 244 | Almoravid Muslims invaded Ghana and spread their faith. |
| p. 245 | Splendor of Mansa. Musa, Muslim leader, went to Mecca. Made Timbuktu greater center for trade and learning. |
| p. 246 | Finally destroyed by N. African Muslims in 1591. |
| p. 249 | African missionaries brought Christian religion. |
| p. 264 | Europe: Middle Ages. |
| p. 265 | Muslims settled in Spain. |
| p. 276 | Churches and cathedrals described (one page of text). |
| p. 278 | Growth of learning monks and nuns. One page. |
| p. 288 | Muslims conquered Spain. Moorish culture -- beautiful mosques, inventory, libraries. |
| p. 290 | Spanish monarch Roman Catholic; wanted to make Spain Catholic; Isabella devoted to her faith. |
| p. 310 | Charlemagne crowned by Pope. |
| p. 312 | Joan of Arc mentioned. "Heard voices from Heaven," but no other reference to later being made a saint. |
| p. 340 | Roman priest, Augustine, brought Christianity to England in 600. King's wife was already a Christian. |
| p. 354 | Ireland -- harsh laws against Catholics by Protestants. |
| p. 368 | Spanish Roman Catholics treated Dutch Protestants harshly. Philip took away rights of Protestants, etc. |
| p. 377 | One-third page on Anne Frank. |

| | |
|---|---|
| p. 422 | Germany. One-half page on Luther. |
| p. 429 | Hitler, anti-Jewish Holocaust. |
| p. 461 | Czechoslovakia. Huss vs. Roman Catholic Church. Later mostly Catholic. Moravian Brethren came to U.S. |
| p. 467 | One medium paragraph on P. John Paul II as a famous Pole. |
| p. 472 | Prince Vladimir converted to Eastern Orthodox and with it Russia. |

Religious Images in Text

| | |
|---|---|
| p. 59 | One-half page of mosques in Iraq. People as Muslims. |
| p. 64 | One-page beautiful tiled mosque. |
| p. 75 | One-half page photo. Wailing Wall, Dome of Rock, Jews praying. |
| p. 80 | One-half page photo of Mecca and Kabba walk around and kiss sacred stone. |
| p. 88 | One-half page photo of Temple of Karnak. |
| p. 105 | One-quarter page Hindu festival for Vishnu. |
| | One-quarter Hindu god Shiva. |
| p. 106 | One-half page stone sculpture of Buddha. |
| p. 113 | One-half Benares River sacred to Hindus. Sacred to Hindus who come to purify themselves there. |
| p. 114 | One-fifth page photo of mosque. |
| p. 118 | One-third page = Buddhist monk in front of pagoda. |
| p. 127 | One-quarter page photo of large Buddha. |
| p. 203 | Drawing of some Roman gods and goddesses. |
| p. 211 | One-third page photo of Milan Cathedral. |

| | |
|---|---|
| p. 212 | One-half page of Sistine Chapel. God creating stars and planets. |
| p. 213 | One-third page of Moses by Michelangelo. |
| p. 243 | One-quarter page photo of Ethopian rock church. |
| p. 269 | Priests only ones who could read in many feudal communities. |
| p. 274 | Crusades -- 2 page description (fairly neutral). |
| p. 276 | One-quarter page photo of Romanesque church. |
| | One-quarter page photo of Gothic cathedral. |
| p. 288 | One-fifth page photo of Moorish palace. |
| p. 289 | Cordoba Mosque. One-quarter page. |
| p. 319 | One-third page photo with Cathedral in distance. (Referred to in caption.) |
| p. 322 | One-half page photo of town with Gothic cathedral in background. Noted in caption. |
| p. 324 | One-half page Notre Dame Cathedral in Paris. |
| p. 348 | One-quarter page photo of St. Paul's cathedral. |
| p. 378 | One-sixth page photo of Anne Frank with caption. |
| | One-quarter photo of Luther nailing his theses to church door. With caption. |
| p. 487 | One-third page photo of beautiful old Russian churches. |

## Meeting People

Grade 1
McGraw Hill, 1983

### Religious Values in Text

None

### Religious Images in Text

| | |
|---|---|
| p. 47 | Medium sized photo of priest (from the back) at alter with kids in front attending to his demonstration or talk. On alter, open Bible. Probably R.C. No caption. Bottom of page says the children are learning. |

### Family Values in Text

Family mentioned

| | |
|---|---|
| p. 64 | Families are special groups -- pp. 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 76, 77, 78, 80-81, 82-83, 84-85, 86. |

Family Concept: descriptive but fairly often a complete family; photos commonly used.

Family Roles: In general a unisex, feminist portrayal. Not one example of housewife as role model.

| | |
|---|---|
| p. 48 | boy with doll! (medium photo) |
| pp. 60-61 | What would you like to be?<br>girl = astronaut<br>boy = Olympic swimmer<br>boy = magician<br>boy = father (no girl wanting to be mother in book)<br>girl = lion tamer |
| p. 93 | female police |
| p. 94 | female traffic director |
| pp. 118-121 | What would you like to be? Male farmer, female cloth cutter, male office secretary, male bricklayers, male guitar player, female scientist, female lawyer-judge |

## Going Places

Grade 2
McGraw Hill, 1983

### Religious Values in Text

| | |
|---|---|
| p. 51 | Our church is a group. (only reference) |

### Religious Images

| | |
|---|---|
| p. 19 | map of neighborhood has a church and synogogue on it (both small) |
| p. 20 | *symbol on a map for "houses of worship" |

### Family Values in Text

Family Mentioned

| | |
|---|---|
| p. 43 | Family in Japan |
| p. 44 | Family in Nigeria |
| p. 45 | Family in Norway (no mother), India |
| p. 54 | Families and important groups |
| p. 55 | |
| p. 60 | Familes have rules |
| p. 62 | Families change (new births, deaths) |
| p. 71 | Families and needs |
| p. 74 | New families will buy homes |
| p. 78 | Families buy homes |

Family Roles

| | |
|---|---|
| pp. 71-73 | Traditional family in pioneer and farm days |
| p. 75 | Unisex jobs |
| p. 98-99<br>100-101 | Traditional pioneer life |
| p. 139 | Police (female, 1/3 page photo) |

## Communities

Grade 3
McGraw Hill, 1983

### Religious Values in Text

| | |
|---|---|
| p. 50 | Native Americans give thanks to Great Spirit. |
| p. 53 | Early settlers and religion. |
| p. 145 | Reference to mission as a religious settlement. |
| p. 230 | History of Mexico refers to Mayan temple and priests. |
| p. 239 | Mexican priest Hidalgo started Mexican independence movement. (He was Roman Catholic but neither Christianity nor Roman Catholicism noted.) |
| | Note: No reference to religion in U.S. |

### Religious Values in Images

| | |
|---|---|
| p. 207 | Old church in Montreal still in use (small). |
| p. 239 | Spanish church in Mexico City (medium). |
| | The religion, Christianity or Catholicism, not noted. |
| | Note: No reference to religion in U.S. |

### Family Values in Text

Family Mentioned: None

Family Roles

Unisex throughout -- pp. 32, p. 57, 59, 71, 103, 109

Note: strong role-reversal emphasis

| | |
|---|---|
| p. 32 | Police -- female |
| p. 71 | Judge -- female |
| p. 109 | Dentist -- female |

p. 110 Baseball -- girl getting glove

Note: No male police, judges, dentists, baseball players, or even mail carriers.

# Earth's Regions

Grade 4
McGraw Hill, 1983

## Religious Values in Text

| | |
|---|---|
| p. 93 | Mayans built pyramids with temples on top, temples are a place of worship. Mayan priests studied stars, moon, etc. |
| p. 100 | Reference to Roger Williams; Anne Hutchinson. |
| p. 173 | Inca city was a religious center. |
| p. 176 | Hiram Bingham was son and grandson of missionaries and he discovered Inca capital city. |
| p. 199 | Most Arabs in Africa are Muslims. Many blacks are Muslim too. A Muslim believes in religion of Islam founded by Muhammad in 7th centery; born in Mecca. Most Hamites are Muslim. Some Hamites are Christians (Copts). |
| p. 246 | Most Europeans are Christian. Many People in S. Europe are Catholic. Many in N. Europe are Protestant. Jewish people are very important in European history. Some Muslims have moved to Europe. |
| p. 247 | "As you can see, in Europe many people are religious." |
| | In Communist countries people are not allowed to worship freely and taught not to believe in God. |
| p. 284 | All worlds major religions started in Asia. Jewish, Christian, and Muslim -- Southwest Asia and Israel. Jerusalem was the holy city for Christians, Jews, and Muslims. Calendar we use today starts with birth of Christ (born in Bethlehem AD, BC). Muhammad lived 570-632. Buddha from 563-483 BC. |
| p. 293 | India was divided between Hindus and Moslems in 1947. (India, Pakistan) |

## Religious Values in Images

| | |
|---|---|
| p. 254 | Medium picture of St. Peters. Caption: Vatican City smallest nation. Ruled by Pope. St. Peter's Church largest Christian church in world. |
| p. 285 | Drawing of AD and BC with lines marking Hebrews, Israel, Buddha, Jesus, Muhammad. |

## Family Values in Text

None

## United States

Grade 5
McGraw Hill, 1983

Religious Values in Text

| | |
|---|---|
| p. 71 | Maya's had an organized religion with many priests. Temples important, so were religious ceremonies. |
| p. 73 | Aztecs worshipped sun and built temples. |
| p. 76 | Natchez culture had a class system and a highly developed religion. |
| p. 84 | Aztecs had once worshipped a god named Zuetzalcoatl. |
| p. 86 | Roman Catholic priests from Spain were important to all Spanish settlements. Came to teach Roman Catholicism, built missions. |
| p. 92 | Church of England gave Puritans much trouble. No religious freedom in most of Europe. Many left for religious freedom to come to United States. |
| p. 98 | Maryland founded by Roman Catholics and made safe for Roman Catholics and Protestants. |
| p. 98 | Time line says "Rhode Island is founded in search of religious freedom 1636" |
| p. 101 | Time line says "1634 Catholic colony of Maryland was founded." |
| p. 104 | Pilgrims were groups of English Protestants whose beliefs led them to separate from Church of England. In England they suffered for their beliefs. |
| p. 105 | Puritans similar to Pilgrams but did not want to separate from Church of England; were very religious. |
| p. 107 | Religion in colonial New England. "We have joined together to found a place under civil and church goverment." -- John Winthrop. One purpose "to serve the Lord." Entered into contract with God. Wanted to set up a holy city in |

| | |
|---|---|
| | the new world where everyone would live according to teachings of the church. Church and government clearly tied -- couldn't speak against -- led to problems. |
| pp. 107-108 | Roger Williams was forced out and set up Rhode Island. Rhode Island had religious freedom first. (Roger Williams = 18 lines). |
| pp. 108-109 | Anne Hutchinson also founder of R.I. spoke out against Puritans -- said everyone had a right to own views on religion. (Total = 23 lines and image [p. 110]) |
| p. 111 | Church was center of life in N. England (Puritan). Much prayer, long sermons, everyone should read Bible. Supported schools. |
| p. 116 | Religious freedom in N.J. early. |
| p. 117 | Penn was a Quaker -- small group of Protestants who believed all people were equal, were good; they lived simply and refused to fight in wars. |
| p. 128 | "Americans have so many differences -- life, religion, and wealth they will soon be fighting each other." -- 1750. |
| p. 163 | "Amendment 1: Congress will make no law that (a) sets up a religion, helps one religion over another, or takes away a person's right to believe in a religion...." |
| p. 184 | Missionaries were one type of early pioneer. They spread their religion (1830's-1840's) in the West (eg. Oregon). |
| p. 208 | Quote from Sojourner Truth mentioning only Jesus heard her. |
| p. 243 | Most Irish were Roman Catholic. Protestants didn't like them. During 1840's-60's many would not be hired. |
| p. 246 | Jewish immigrants came in large numbers in 1890-1920 -- wave of immigration. |

| | |
|---|---|
| p. 249 | 1880's. Jewish poet Emma Lazarus wrote poem for Statue of Liberty. |
| p. 279 | "... there are nearly 100 different American Indian languages and religions." |
| p. 299 | "In 1879, Mary Baker Eddy founded the Church of Christ, Scientist." |
| p. 310 | Hitler blamed Germany's problems on the Jewish people and wanted to get rid of them. |
| p. 311 | Hitler built concentration camps for Jews and others. Nazis murdered 6 million Jews. |
| p. 328 | In the 1950's many Jews came to U.S. as refugees for freedom of religion. |
| p. 367 | "People in culture groups share many beliefs. A belief is something that people think is right or wrong, good or bad, true or false." |

### Religious Values in Images

| | |
|---|---|
| p. 86 | De Sota on Mississippi shows cross on each barge-boat. |
| p. 87 | Large drawing of St. Augustine with cross on one rooftop. |
| p. 106 | Small Image: Picture of Putitans (walking to church - according to the caption) carrying their guns. |
| p. 109 | Large picture shows Puritans worshipping. |
| p. 110 | Anne Hutchinson (large lithograph) on trial for her beliefs in religious freedom. |
| pp. 126-127 | Unit 3, 2 page illustration shows several churches with crosses on steeple tops. |
| p. 192 | Half-page painting of San Antonio, Texas in 1845 with corsses on steeple tops - American flag nearby. |
| p. 363 | Medium picture of Amish as sub-culture. |

| | |
|---|---|
| p. 369 | Medium photo of Jewish family lighting candle for Sukkoth. |
| p. 369 | Medium photo of Episcopalian monks worshipping together. |
| | Caption - Freedom of religion is an important value in United States. |

# The World

Grade 6
McGraw Hill, 1983

| | |
|---|---|
| p. 59 | Beliefs 'a group's religion is included among its beliefs.' Communists believe religion is not important. U.S. people believe religion is very important. |
| p. 88, 89 | Ancient Sumerians believed in gods, priests were important and ruled in gods names. eg. Ziggurat at Ur. |
| p. 95 | Chinese religion, ancestor worship. |
| p. 96 | Egyptian cities; centers of government and religion. |
| p. 97 | Egyptians believed in life after death. |
| p. 101 | Early Greeks believed kings were descended from gods. |
| p. 106 | Parthenon, temple to goddess Athena built during Pericles' ruls. |
| p. 122 | Christianity has deep roots in Judaism. (No real treatment of Judaism however.) |
| p. 122-124 | The Rise of Christianity<br>(1st book to do this at all)<br>3 pages are okay on start of Church, although very simple minded. |
| p. 126 | Eastern Empire after fall of Rome called Byzantiam. Eastern Orthodox -- 1/2 page -- decent description. |
| p. 127 | Link between Pepin the Short and Pope; Charlemagne crowned by Pope in 800. |
| p. 128 | Charlemagne supported monasteries. Monks devoted lives to religion. |
| p. 130 | One thing uniting Europe -- Roman Catholic Church and concept of Christiandom. |
| p. 131 | Middle Ages people united by Roman Catholic Church. Felt they lived in Christendom. |

| | |
|---|---|
| p. 132 | Muslims invaded France and conquered Spain in 700's. |
| p. 132 | Roman Catholic Church tried to lessen fighting between European nobles. |
| p. 135 | 'At special times, such as religious holidays, ... manor would celebrate.' |
| p. 138 | Church most important institution in each Middle Ages town. Cathedral, special church. Architecture of cathedrals. |
| p. 139 | Gothic Cathedrals had windows that showed Bible stories. |
| p. 139 | Roman Catholic Church provided more than religion -- took care of many jobs, government, businesses and hospitals. Monks kept learning alive. |
| p. 140 | Almost whole page on Islam and origin. |
| | Muslim's defeated at Tours, 732. |
| pp. 141-142 | Around 1000 Muslim Turks came to power and closed off Palestine. Turks stopped pilgrims to Holy Land, etc. Pope Urban and Crusades as a response. |
| p. 141 | Pope Urban II |
| p. 142 | Crusades |
| p. 146 | Spain won back for Christians; Muslims conquered in 1492. |
| p. 147 | Review - Christendom, Muslims, Crusades, etc. |
| p. 149 | Muslims scholars preserved much. In Middle Ages, artists painted religious subjects. |
| p. 150 | Renaissance led to break down of Christendom. |
| p. 152 | Italian ship captains charged high fee for transporting Crusaders to Holy Land. |
| p. 160 | Spanish priests brought Christianity to New World, South America. |

| | |
|---|---|
| P. 162 | Puritan and Pilgrims left England because of religious differences and desire for freedom of worship. |
| p. 164 | Roman Catholic Church challenged for abuses by Luther. People began reading the Bible. Protestant Reformation. |
| pp. 165-166 | Henry VIII -- more of a political than religious issue over whether he could remarry. Wanted lands of the Church. Result: Church of England set up. |
| p. 179 | (Mostly) Roman Catholic in Southern Europe. Also, Protestant in Northern Europe. Religion less strong in Eastern Europe, except in Poland where Roman Catholic is strong. |
| p. 180 | Greece is Eastern Orthodox. |
| p. 194 | England became Protestant because of Henry VIII. Dispute with Pope. |
| p. 195 | Mary tried to restore Roman Catholic Church. Elizabeth brought back Protestantism. |
| p. 208 | Protestants and Catholics fighting in Northern Ireland in recent years. |
| | Most Britons are Protestant, but there are many Catholics too. |
| | [note French Revolution. Discussed without any references to religion.] |
| p. 228 | Growth of Protestantism weakened emperors of Holy Roman Empire. |
| p. 229 | Time Line - 962 Holy Roman Empire; 1517 Luther, Protestant Reformation; 1806 end Holy Roman Empire. |
| p. 234 | Nazis killed over 6 million Jews. |
| p. 238 | Northern part of W. Germany = Protestant. Southern = mostly Roman Catholic. |
| p. 244 | Eastern Roman Empire lasted till 1453. Byzantium introduced Eastern Orthodoxy to Russians. Monasteries, Church became important to Russian Art, Architecture, culture. |

| | |
|---|---|
| p. 247 | Peter the Great brought the E. Orthodox Church more under Czar's control. |
| p. 261 | Communist Party in U.S.S.R. tries to make people atheists and closes most churches. |
| p. 278 | Jews, Muslims, Christians in southwest Asia. Lebanon divided between Muslims and Christians. |
| p. 280 | Many Jews in Israel practice Jewish religion. |
| p. 281 | Ethnic groups differ in language and religion. Hindus and India. |
| p. 284 | Major religions came from Asia; mentions Hinduism; Buddhism, Taoism, Shintoism. |
| p. 288 | Lebanon battle ground between Chritians and Muslims. |
| p. 290 | Bangladesh, Pakistan are Muslim. |
| p. 346 | West African Empires, Islamic religion. |

India

| | |
|---|---|
| p. 291 | 1 page on Hinduism: description. |
| p. 292 | Less that 1/2 page on Buddhism: description. |

China

| | |
|---|---|
| p. 306-307 | Confucism is a kind of religion. |
| p. 307 | Taoism |
| p. 307 | Buddhism comes to China. |
| p. 318 | Buddhism comes to Japan. Many temples. |
| p. 319 | In 1614 Roman Catholics ordered to leave Japan. |

Nigeria

| | |
|---|---|
| p. 359 | 1/2 Muslim, 1/3 Christian, rest native religion. |

| | |
|---|---|
| p. 364 | North Sudanese = Muslim. South Sudanese = Christian. |
| p. 373 | North African cities have mosques (Muslim Religious Buildings). |
| p. 390 | Central American Indians' cultures, temples. |
| p. 391 | Main Religion of So. America is Roman Catholic. |
| p. 402 | Mexican priest Hidalgo led Mexicans to fight for Independence. |

Carribean

| | |
|---|---|
| p. 415 | Many different religions: Roman Catholic, Protestant, African religions, Judaism, Hinduism. |
| p. 421 | Spanish built Roman Catholic churches on site of South American Indian temples. |
| p. 424 | Chile and Argentina built Christ of the Andes to celebrate their border. |
| p. 431 | Most Brazilians are Roman Catholic, but imported African religions are very strong, also worship of African gods. |

Religious Values in Images

| | |
|---|---|
| p. 53 | Street map shows church building and temple. (Map reading exercise for a town.) |
| p. 89 | Photo of Zigguiat (Temple) at Ur. |
| p. 109 | Small photo of stone carving of Persephone, from Greek myths. |
| p. 113 | Time line diagram marks birth of Christ, 4 BC and 313 A.D., Christianity made legal. |
| p. 123 | Many Christians put to death in Colosseum (1/2 page image of Colosseum). |
| p. 127 | Picture of Clovis and Bishop -- 1/4 page. |

| | |
|---|---|
| p. 128 | 1/4 page picture of Charlemagne with cross on his crown. |
| p. 138 | 1/3 page picture of Gothic Cathedral at York. |
| p. 141 | 1/4 page picture of Crusaders with cross on their shirts. |
| p. 142 | 1/4 page picture of Children's Crusade - crosses held high. |
| p. 145 | Joan of Arc -- 1/4 page. |
| | Caption mentions voices from heaven and being made a saint. |
| p. 160 | Small image of Spanish Mission |
| p. 165 | 1/2 page Martin Luther, priests, ministers. |
| p. 261 | 1/2 page photo of St. Basil's Church in Moscow. |
| p. 282 | 1/4 page of Hindu woman lighting incense at a Hindu shrine. |
| p. 284 | 1/4 page of Hindu's in a ceremony. |
| | 1/4 page Buddhist priests in robes. |
| p. 291 | 1/4 page Indians with flowers in religious ceremony. |
| p. 293 | 1/6 page -- Statue of Buddha |
| p. 317 | 1/4 page photo of Mt. Fuji. Caption says Japanese consider it sacred. |
| p. 319 | 1/4 page -- Japanese Buddha |
| p. 327 | 1/4 page photo - Japanese worship at Shinto temples. |
| p. 390 | Small photo of Temple of Kulkulkan - Maya. |
| p. 391 | 1/2 page -- Roman Catholic school in Brazil (Spanish Courtyard style). |

6th Grade Summary: Terribly simple minded, but not biased otherwise, except for its failure to note great importance of religion in the U.S.

## You and Me

Grade 1
Riverside, Chicago, 1982
1-128

Psychological emphasis on "You and Me"; eg. things you can do, what do you think. Emphasis also on maps, globes, etc. (eg. p. 75-127). Cognitive emphasis on abstractions such as change, time, culture, etc. Most topics are obvious or heavily abstract -- meaningless.

Religious Values in Text

None

Note: No reference to religion at all. This absence is also shown in the list of concepts emphasized -- that is pages 1-14-17 list 61 key concepts; religion is not included.

Religious Values in Images

| | |
|---|---|
| p. 33 | Large photo of boy in bed with crucifix on wall. (no text; crucifix appears accidental?) |

Family Values in Text

1. Family mentioned:

| | |
|---|---|
| p. 44 | photos |
| p. 45 | People who live with you -- your family. |
| p. 46 | People in a family need each other. |
| pp. 47, 48 | family helps you; you help family |
| p. 49 | boy holding baby; girl washing dog |
| p. 50 | family lives and works together |
| p. 51 | play together |
| p. 53 | learn at home |

Total = 9 pages

2. Family Concept: descriptive, often with images

3. Family Values: live and work together, need and help each other, play

4. Family Roles: no reference to marriage as foundation of family, or to traditional family roles; no reference to marriage or weddings in any form.

## Here We Are

Grade 2
Riverside, Chicago, 1982
p. 1-160

Finding your way, reading charts and maps, maps of city or neighborhood (no Churches). For example: Budget given p. 103. Money for: house, food, recreation, etc. but none for church or charity! (No budget in any text shows such, thus this is typical.)

Religious Values in Text

No textual reference to religion at all.

Pilgrims mentioned and their story presented in pages 36-65, but not one reference to their faith; Thanksgiving noted, but not who thanks were given to.

Religious Values in Images

| | |
|---|---|
| p. 22 | Church in town plan; pilgrim in religious service. |

### Family Values in Text

1. Family mentioned

   no family references

2. Family Concept:

   none

3. Family Values:

   none

4. Family Roles:

   Uni-sex in extreme. Much role reversal. (See Xerox material) Police = 2 female; 1 male; p. 73, 74, 143, 144, etc.

## Our Land

Grade 3
Riverside, Chicago, 1982
p. 1-256

Heavy empahsis on environment and anti-pollution. There are short stories of American history, eg. whaling. Considerable emphasis on the Indians, farm life, story of oil, etc.

Religious Values in Text

None

Religious Values in Images

None

### Family Values in Text

Family not mentioned: mostly U.S. geography -- pretty neutral

3. Family Values:

no references

4. Family Roles:

no references

## Where on Earth

Grade 4
Riverside, Chicago, 1982
1-320

Emphasis on geography, ecology, introduction to social anthropology -- apparently religion doesn't exist around the world.

Religious Values in Text

None

Religious Values in Images

None

### Family Values in Text

Family mentioned

world geography -- no family

Family Roles

lots of Unisex jobs, p. 296, etc.
police = female, p. 175

almost a role reversal tract (see Xerox material), p. 167, 174, 296

## The Americans

Grade 5
Riverside, Chicago 1982
p. 1-447

Basic introduction to American history starting with the Ice Age, Indians (brief) then Spanish -- coming up to present.

Religious Values in Text

| | |
|---|---|
| p. 46 | "Many were priests. Their aim was to bring the Christian religion to the people of the Americas." (Reference to Spanish) |
| p. 55 | "... in 1718, the first Spanish settlers arrive in San Antonio. They built a mission where they taught Chrisitanity to the Indians." |
| p. 63 | "Most of the French who came to N. America were traders and priests. The priests built missions where they could teach Americans about the Christian religion." |
| p. 64 | "Father Jacques Marquette, a priest, was given permission to go along on the trip [to explore the Mississippi]." |
| p. 68 | New Amsterdam had religious freedom Jews, Cathololics, and Protestants settled in N. Amsterdam. |
| pp. 79-80 | "Many of them (settlers to Jamestown) came for religious reasons." "Today Americans believe that everyone should have the right to follow any religion..." In the 1600s Europeans believed everyone should belong to the same religion. |
| p. 80 | England - Protestant.<br>Some people did not wish to be Church of England. The government and church forced people to be in Church of England; hence, some left for N. America for religious freedom. |
| p. 81 | Pilgrims are people who make a long trip for religious reasons. They came to North America to worship freely. |

| | |
|---|---|
| p. 86 | Catholics badly treated in England, established Maryland for both Protestants and Catholics. Quakers came to New Jersey, then set up Pennsylvania. |
| | Puritans thought Massachusetts Bay Colony should only be for Puritans. |
| | Roger Williams, Anne Hutchinson (Two short sentences covers both) |
| | Jewish very early in Rhode Island |
| p. 168 | In the early 1800s many immigrants came to the U.S. for religious freedom. |
| p. 280 | Jews and Mennonites -- part of a large group of immigrants to U.S.. |
| p. 281 | Jews called U.S. Golden Land |
| p. 346 | Hitler blamed Jews |
| p. 348 | Jews sent to concentration camps by Nazis. |
| p. 360 | Jews killed by Nazis. |
| p. 382 | "One of the most important of these [black] leaders was Martin Luther King, Jr., a minister from Atlanta." |
| p. 413 | Father Hidalgo urged S. American Indians to fight for freedom. Another priest, Jose Morelos, also helped. |

Religious Values in Images

| | |
|---|---|
| p. 47 | Large picture of Spanish Mission. |
| p. 56 | Plan of San Antonio (schematic map shows church). Map is medium sized. |
| p. 58 | Spanish mission -- medium size. |
| p. 121 | "We hold these truths...That they are endowed by their creator" (count as text in 1700s). |
| | Large image of part of Declaration of Independence. |
| p. 191 | Painting of old Spanish mission. |

| | |
|---|---|
| p. 381 | Photo of Martin Luther King, Jr. |
| p. 347 | Large image of four Norman Rockwell paintings. One is Freedom of Worship (1/4 page). |

Except to say Jews and Mennonites came to U.S. for religious freedom, no reference to religion as part of U.S. life after the 1700's -- i.e. a 200 year neglect. Freedom of worship in U.S. emphasized throughout; the influence and value of religion never mentioned.

Note: No references to religious roots of abolitionists, of civil rights movement, or any other religious significance noted. [Does not that Martin Luther King, Jr. was a minister.]

## The World Now and Then

Grade 6
Riverside, Chicago 1982
p. 1-512

Religious Values in Text

| | |
|---|---|
| p. 31 | In the past some have worshiped gods who were said to protect grain crops (for emphasis on importance of grain to world). |
| p. 41 | Reference to dieting laws of Jews, Muslims, Hindus. |
| p. 73 | Religion is one sign of civilization. |
| p. 74 | Egyptians thought their pharoahs were gods. |
| p. 95 | Religion was tied to music & sports in ancient Crete. Minoans held religious ceremonies outside instead of in temples. |
| p. 106 | In Japan religious groups were Buddhist monks. The monks were holy men -- lived in monasteries. People gave them land and over the years they became rich. |
| p. 113 | Some samurai became monks even though they weren't religious. Buddhism changed in Japan. |
| p. 114 | Kyoto remains a center of religion, art and education. (photo caption) |
| p. 142 | Reference to Jerusalem as center for Jews, Christians, Moslems. |
| | Reference to Rome as religious center.<br>Reference to Mecca as religious center. |
| p. 161 | Ziggeraut in Ur was the temple of the moon god - Nanna. |
| pp. 162-164 | "Religion is an important sign of civilization." 3 page description of Sumerian religion and priests. |
| p. 166 | Many priests were landowners (Sumerians). |

| | |
|---|---|
| p. 167 | Reference to Abraham -- origin of Jews, Christians, Moslems |
| p. 179 | Rome was a center of religion. |
| pp. 198-200 | Islam religion founded by Mohammed. God = Allah. Mali leader was Muslim. |
| p. 212 | Most Indians are Hindus. Other religions were persecuted. |
| p. 223 | Caption of photo: Churches, cathedrals, palaces & temples have formed the city's (Mexico City) core for centuries. |
| p. 228 | Technochtitlan had temples and pyramids. Priests. |
| p. 230 | Aztec god Quetzalcoatl. |
| p. 232 | "The Spanish thought one of their main duties was to teach Christianity to the Americans [Indians]. To this end they began work almost at once on a cathedral." (Text to photo of Cathedral) |
| p. 232 | Spanish thought Aztec gods were evil and took their temples apart stone by stone. |
| p. 247 | "God save our American states." -- line in a story about U.S. war of independence. |
| p. 278-287 | Long description of Confucius and how he influenced China. "... turned them into a religion called Confucianism." |
| pp. 288-291 | More references to Confucius. |
| p. 300 | In France, members of First Estate were officials of Roman Catholic Church which was the religion of the government and the largest land owner. |
| p. 300 | text for photo<br>"In France there was no religious freedom. Only the R.C. church was recognized by the government. Its priests often served in government offices (neg.)." |

| | |
|---|---|
| p. 339 | text for photo<br>of Archangel (Russion) Cathedral. "The government of the Soviet Union today opposes all forms of religion." |
| p. 339 | Russian Orthodox Church was religion of the government of Russia (1700s). Other religions existed but their followers could not get many jobs or go to schools. (negative) |
| p. 357 | Arabs in time won many Africans to Muslim faith. |
| | Koran, holy book of Muslim Faith (caption to photo of African youths reading and writing -- i.e. studying Koran) |
| p. 359 | Europeans tought their religion to Africans. As a result many E. Africans became Christian. |
| p. 390 | Many churches built during the Renaissance. |
| p. 394 | Over 200 years European Christians fought with Muslims over control of Jerusalem. In the end Muslims won the wars. |
| p. 402 | Gutenberg printed Bible in 1456. |
| p. 402-3 | Within the Christian church many new sects were formed in the 1500's -- they depended upon Bible now available as a result of printing press. |
| p. 446 | Nigerians are Muslims. |
| p. 450 | British built missions to teach Christianity to Nigeria. |

General summary: No reference to religion as having cultural or political or any other kind of importance in the world in the last 200 years. (Only partial "exception" = photo of Christ the Redeemer outside Rio de Janeiro.) Also, no reference to the Reformation at all in this introduction to world and Western History! (Twenty pages on history of Tanzania and 19 pages on history of The Netherlands; 16 pages on history of ancient Crete; but no reference to Martin Luther, Calvin, or Protestantism in any form.)

Religious Values in Images

| | |
|---|---|
| p. 106 | Medium photo of Japanese Buddhist monastery from which the monks ruled lands in all directions. |
| p. 107 | Medium photo of Buddhist monk smoothing gravel; today Buddhist monks live simply and spend time on prayer, study and peaceful jobs like gardening. 165 million follow Buddhist faith. |
| p. 142 | Medium sized photo of Jerusalem |
| p. 155 | Full-page photo of the great temple of the city of Ur. |
| p. 164 | 1/3 page photo of statue. "An offering to a god..." |
| p. 165 | 1/2 page painting of priests.<br>Caption: "The importance of priests can be seen." |
| p. 223 | Mexico City's central plaza.<br>Large photo of cathedral. |
| p. 232 | 1/2 page photo of catholic cathedral. |
| p. 289 | Medium-sized drawing of Chinese temple. |
| p. 299 | Large photo of Paris from N. Dame cathedral. |
| p. 300 | Medium sized phto of inside of cathedral. |
| p. 335 | Large photo of golden domes of Kremlin. |
| p. 339 | Medium photo of cathedral in Soviet Union. |
| p. 357 | Medium photo of Swahili boys studying the Koran. |
| p. 427 | Egyptian temple of Abu Simbel. |
| p. 467 | Medium picture of "Christ the Redeemer" statue on mountain outside of Rio de Janeiro. |

# Families and Friends

Grade 1
Scott, Foresman, 1983

## General Summary

## Religious Values in Text

| | |
|---|---|
| p. 71 | Pueblo Indian story. The people prayed and prayed, then Mother Earth told them what to do. For four weeks they prayed then corn was found. (Myth of the origin of corn.) |
| p. 124 | Thanksgiving day = Thankful they could live in this land (no religious references). |
| p. 140 | Pilgrims come on Mayflower because they wanted to pray in their own way. |
| p. 146 | William Bradford Story. "I must pray the way I feel is right, started own church." (Note: religious freedom, anti-religious bias here.) |

## Family Values in Text

Family Mentioned

| | |
|---|---|
| p. 14, p. 15 | Uncle Bill. |
| p. 23 | Dad |
| pp. 93-95 | Zambia -- African family |
| p. 113 | Three families celebrating birthday. Considering its title relatively little emphasis on family. |
| pp. 114-115 | Chinese-Americans celebrating birthday. |
| pp. 116-122,<br>p. 157 | Celebrating birthdays. |

Family Concept: None

Family Values: None

Family Roles: Unisex.

# Neighbors Near and Far

Grade 2
Scott, Foresman, 1983

## General Summary

### Religious Values in Text:

| | |
|---|---|
| p. 133 | Pledge of alleg. |
| p. 171 | Right to pray. |

### Religious Images in Text: None

### Family Values in Text

Family Mentioned

| | |
|---|---|
| pp. 10-11 | Closest to me, my family. |
| pp. 12-13 | Photos of different family groups. Just father, just mother, grandparents, etc. |
| pp. 14-15 | Chinese-American celebration of birthday for grand mother. |
| p. 36 | Sarah lives with mom and brother. |
| p. 38 | Mom |
| p. 40 | Family |
| pp. 84-89 | Story: Mom works, kids complain but it all ends okay -- basically B.S.! |
| pp. 176-179 | Mom and dad. |

Family Concept:

None; implicit, descriptive via photos, stories.

Family Values: None

Family Roles:

Unisex; not really much family emphasis. Traditional model of mother on p. 122 in Spain.

## City, Town and Country

Grade 3
Scott, Foresman, 1983

### General Summary

Community (concept of). Religion for exotics -- e.g., Amish, El Barrio or for the past.

### Religious Values in Text

| | |
|---|---|
| p. 63 | Churches helped during Fort Wayne flood. |
| p. 74 | Story of Amish. Amish believe Bible tells them to keep apart from non-Amish. Have own communities and schools, etc. Believe that working the land brings them closer to God. Must marry in the Amish religion and keep away from those who break the rules of their religion.<br>No reference to Christianity or Protestantism -- just Bible. |
| p. 82 | Story on El Barrio -- Spanish. "Religion is important for people in El Barrio." "Churches have places for dances and sports events."(!) |
| p. 100 | Dolores Huerta. Vice President of United Farm Workers visits people in "churches." |
| p. 142 | Great Seal of U.S. The eye (above the pyramid) stands for God. Latin means "He [God] has favored our work." |
| p. 155 | Story of William Brewster in England and associates arrested "Because we choose to worship God in our own way." Church of England (only Church). Only one allowed. Separtist church leaders arrested. |
| p. 156 | Religious Freedom. Story and text. Puritans came to America for this. One Puritan, Anne Hutchinson formed a new group to worship and believe differently. Had to leave Puritan colony in Massachusetts. |

## Family Values in Text

Family Mentioned

| | |
|---|---|
| p. 33 | Brother, uncle, aunt |
| p. 59 | Many families stay at State Fair |
| p. 80 | Photo of Puerto Rican family. |
| p. 166 | Chinese family at meal. |

Family Concept:

Really very little on family; the book is focused on large communities -- thus only a little bit on family comes in.

Family Values: None

Family Roles: None

## Regions of Our Country and Our World

Grade 4
Scott, Foresman, 1983

### General Summary

No reference to religion in contemporary life.

### Religious Values in Text

| | |
|---|---|
| p. 63 | People on Mayflower prayed the trip would soon be over. When Pilgrims sighted land, "Many fell upon their knees, and blessed the god of Heaven..." |
| p. 66 | Spanish built churches. Spanish wanted to spread Christianity. Wanted Indians to change their religion -- no longer allowed to practice their religion. Missionaries also taught Indians skills, raise sheep, cattle, care for orchards. |
| p. 68 | Life (day) for Puritan Girl. Wanted to purify Church of England. Came to practice their religion. Diary of hypothetical young girl notes: went to meeting and paid attention to sermon and wrote down what she could remember. |
| p. 70 | Charleston, S.C. Some Hugenots came from France for religious freedom. |
| p. 298 | Time line. Jesus is born (B.C./A.D.). Moslems conquer Mesopotamia, 700 A.D. |

### Religious Images in Text

| | |
|---|---|
| p. 44 | Photo of Spanish mission. |
| p. 60 | Sante Fe |
| p. 171 | Small photo of Salt Lake City shows Mormon Temple, not identified. |

### Family Values in Text

Family Mentioned

| | |
|---|---|
| pp. 156-157 | Elm Family, Jessup, Iowa -- seven children! |

p. 170-171 Hagel Family. Husband and wife and two kids.

Family Concept: None

Family Values: None

Family Roles: Unisex

# America Past and Present

Grade 5
Glenview, IL: Scott, Foresman, 1983

## General Summary

American geography and history. American Indians.

## Religious Values in Text

| | |
|---|---|
| p. 105 | Montezuma thought Cortes was a god. |
| p. 108 | Spanish explorers came to America to "serve God and also to get rich." They wanted to teach Indians Christianity. |
| p. 109 | Santa Fe, NM. "God has allowed that they always win" (quote). Priests built churches and converted Indians. |
| p. 110 | Fr. J. Serra and priests and soldiers built 21 mission churches. Priests came to teach Christian way of life. |
| p. 111 | Priests also went to New France to teach Indians Christianity. One priest Fr. Marquette explored Mississippi River. |
| p. 114 | Englishmen in 1606 went to Virginia to teach Indians about Christianity (among other reasons). |
| p. 119 | Pilgrims came for religious freedom. Pilgrim is one who takes religious journey. |
| p. 120 | Puritans came in 1630 also for religious freedom. |
| p. 121 | Puritans put their religion into laws -- forced people to attend church, only church members could vote. Roger Williams protested, thought others should vote also. |
| p. 122 | Roger Williams forced to leave. Set up Rhode Island. |
| pp. 122-123 | Anne Hutchinson and her family also forced to leave. |

| | |
|---|---|
| p. 123 | "To work is to pray." Serve God by working was a common belief (Colonial America). Many people in the colonies argued about religion. |
| p. 126 | Quakers did not get along with English Church. Refused to fight. William Penn -- a Quaker. |
| p. 127 | In Pennsylvania people allowed to worship in many ways. Included Protestants, Catholics, Jews. |
| p. 128 | One page. Story of Asher Levy. Jew in New Amsterdam who insisted on being treated equally by the Dutch; finally got his rights. |
| p. 129 | Catholics, led by Lord Baltimore, settled Maryland. |
| p. 133 | Colonists had started their own religions. |
| p. 138 | "God save the king." (colonial era) |
| p. 158 | Jefferson wrote we are given rights by God. |
| p. 163 | Short paragraph about Jewish Haym Saloman and how he helped the Revolutionary war effort. |
| p. 202 | Texas-Mexico conflict, partly Protestant-Catholic conflict. |
| p. 208 | Some came to Oregon for religious reasons. Marcus and Narcissa Whitman came to teach Christianity (1830s). |
| p. 208 | Mormon Trail -- Mormons left places in east under pressure and settled finally in Salt Lake City, Utah (1840s). |
| p. 231 | In Morse Code. Samuel Morse sent first message, "What has God made" (1844). |
| p. 241 | Re. slavery. Jefferson quoted: "I tremble when I remember God is just." |
| p. 253 | Song (Civil War). Drummer Boy of Shiloh. "He prayed before he died." |

| | |
|---|---|
| p. 259 | Lincoln's Gettysburg Address quoted in part and includes "this nation under God shall have a new birth of freedom." |
| p. 281 | Post-Civil War West. Boom towns had churches, opera houses, theaters, music halls. |
| p. 290 | 1840s, 1850s. Great American desert called "Godforsaken." |
| pp. 310-311 | Jews persecuted in Russia (in early 1880s). "Next year in America." |
| p. 351 | Long first-hand description of the depression includes the line "God knows what they lived on." |
| p. 359 | Hitler's anti-Semitic policy and beliefs noted. |
| p. 376 | Caption on Tomb of Unknown Soldier. "An American soldier known but to God." |
| p. 383 | Montgomery, Alabama bus boycott advised Blacks to walk to church. |

Religious Images in Text

| | |
|---|---|
| p. 110 | one-third page photo of Tucson Spanish Mission. |
| p. 208 | one-sixth page of Mormon Temple in Salt Lake City. |
| p. 302 | Full page image. Horatio Alger -- has a tree -- one of 12 disks on tree says "The favor of God." |
| p. 359 | Small photo of Jews under arrest in Poland by Nazis. Caption under photo discusses persecution of Jews. |

## Our World: Land and Cultures

Grade 6
Glenview, IL: Scott, Foresman, 1983

### General Summary

This is the best treatment of religion so far -- it is actually excellent -- one flaw: No evidence of religion in contemporary American life; no evidence of Protestantism as alive and well anywhere - except in Northern Ireland.

### Religious Values in Text

| | |
|---|---|
| p. 16 | Every society has its religious beliefs. |
| pp. 62-63 | Religion in Japan. Shinto and Buddhist. Three page description. |
| pp. 64-65 | Buddhism; some Japanese are Christians. |
| p. 66 | Religion among the Bedouin. Three pages. Moslem. |
| pp. 69-71 | Religion in France. Three pages. Catholic Christianity; some Protestants. |
| pp. 72-75 | Four page summary of Inca and Roman Catholic religious mix in Peru. Pretty good description. |
| p. 97 | Art of flower analysis brought by Buddhist saint to Japan. |
| p. 101 | Ancient Bedowin art shows men. But that was before Islam was their religion. Islam teaches its folowers that no pictures of animals or people may be in their art. |
| p. 111 | Inca artists make clay churches and paper mache saints. |
| p. 138 | On Sunday the entire B family (in Southern Italy) goes to church. |
| pp. 146-147 | Mexican priest. Fr. Miguel Hidalgo started Mexican Revolution. |
| p. 153 | Life on Israeli Kibbutz. Jews murdered under Hitler. |

| | |
|---|---|
| p. 156 | Kibbutz lessons for children include Bible stories. |
| p. 159 | Italian family. Tradition of Roman Catholic Church unites Italians. |
| pp. 159-160 | Christmas story about present. Goes to Catholic school. Italian state visit at St. Peter's Church. (All this in today's Italy.) |
| pp. 169-173 | Good summary of Jerusalem and three religions today. |
| | References to prayer and religious activity of all three groups. |
| p. 174 | 1-page description of Golda Meir. Includes Jewish persecution in Russia. |
| p. 197 | Zaire. Some believe Luba religion of long ago. Many Christians there now because of European missionaries Now have Christian worship. |
| p. 204 | Bali woman prepares food for the gods. Blessed by temple priest. |
| p. 205 | Makes offering to Gods. |
| p. 207 | Offerings at temple to protect against spirits; religion keeps Balinese from moving away. |
| p. 232 | French Canadians are Roman Catholics. |
| p. 233 | Named towns after Roman Catholic saints. |
| p. 235 | English-speaking are Protestants. French-speaking are Roman Catholics. |
| p. 239 | New immigrants to Canada not Roman Catholic. |
| p. 270 | Historically most of Germany became Roman Catholic. In 1500, Martin Luther led break from Rome and started Protestants. Most in South Germany remained Roman Catholics. |
| p. 281 | 9 or 10 tribal groups in Guinea have their own religions. |

| | |
|---|---|
| p. 292 | The many differences in Yugoslavian states, including religious differences, kept them from uniting (prior to 1929). |
| p. 331 | Most Malayasians are Muslim. |
| pp. 340-341 | Saudia Arabian laws based on Islam; king must have support of religious leaders; religion in Saudi Arabia is very strong. |
| p. 401 | Pagan faith in Ireland. Druid priests; god and goddesses. |
| p. 403 | Christianity changes Ireland. One page good description. Christianity reduced warfare of Irish tribes. |
| p. 407 | Northern Ireland is Protestant (present); Southern Ireland is Catholic. |
| p. 408 | Today North Ireland serious conflict between Protestants and Roman Catholics. |
| pp. 425-426 | Fr. Gapon leads peasants to Czar's palace singing "God save the Czar." Many shot down by guards. |
| p. 439 | Roman Catholicism is an important part of the Phillipines. |
| p. 441 | Most Filipinos are Roman Catholics; some are Muslims. |

### Religious Images in Text

| | |
|---|---|
| p. 26 | Small photo of Notre Dame de Paris. |
| p. 63 | Two photos of Shinto Ritual activity (one-third page each). |
| p. 64 | Large Buddha |
| p. 65 | Buddhist boy ties fortunes to tree for luck. |
| p. 66 | Photo of Mecca (one-third page) |
| p. 67 | (one-tenth page) Muslims bowing low in prayer. |
| p. 68 | (one-tenth page) Children's procession to Mecca. |

| | |
|---|---|
| p. 69 | One-third page of Rose Window at Chartre Cathedral. |
| | One-third page picture of sculpture of St. Paul from Gothic Cathedral. |
| p. 70 | One-half page: Catholic procession in Brittany. |
| p. 71 | One quarter page: two children with candles for Christmas. |
| p. 73 | 1/2 page - Quechuans at Catholic Mass. |
| p. 74 | Full page - Quechuans in a religious procession with large Catholic statue. |
| p. 75 | 1/5 page - Quechua march with their patron saint. |
| p. 161 | One-third page: Pope at Easter Service facing Coliseum (recent). |
| p. 169 | One-half page photo of Jerusalem. |
| p. 170 | One-tenth page photo of Jews at Western Wall. |
| p. 171 | One-tenth page photo of Dome of Rock Mosque. |
| p. 171 | One-third page photo of Muslims kneeling in prayer. |
| p. 171 | One-tenth page interior of Church of Holy Sepulchre. |
| p. 171 | One-third page photo of people carrying cross on Good Friday in Jerusalem. |
| p. 172 | One-third page photo of two Orthodox Jews walking in Jerusalem. |
| p. 205 | One-half page photo on way to temple festival (Bali). |
| p. 271 | St. Michael's Church, Munich. Interior of alter. Small (one-sixth page). |
| p. 321 | Small photo of Roman Catholic bishop (1/12 page) wearing a mitre. |
| | Small photo (1/12 page) of stained glass saint with halo. |

| | |
|---|---|
| p. 403 | One-fifth page image of St. Patrick. Two other saints mentioned. |
| p. 404 | Page from Book of Kells. |
| p. 405 | Ruins of ancient church. One-third page. |
| p. 405 | 1/7 page. Christian calender. A.D. and B.C. |

## Families and Neighborhoods

Grade 1
Morristown, NJ: Silver Burdett, 1984

### General Summary

Me, their families, and their needs; their families in neighborhoods in the U.S.

### Religious Values in Text

| | |
|---|---|
| p. 48 | Pilgrims give thanks -- but no mention to whom. (Image drawing has no religious character.) |

No mention of anything having to do with religion in any way at all in the entire book.

### Family Values in Text

Family Mentioned:

Pp. 16-21, 22-25, 42-43 -- mainly pictures. P. 50, 60, 82, 86, 90, 92, 108, 110, 142, 150 -- Puritan family.

Family Values:

| | |
|---|---|
| p. 24 | Shows couple (black) in wedding attire. |

Family Roles:

Unisex, but heavy emphasis on family throughout; generally minimum complete family. P. 79 -- police woman; p. 75 -- four police -- three female, one male.

## Neighborhoods and Communities

Grade 2
Morristown, NJ: Silver Burdett, 1984

### General Summary

Living, working in communities; rules in communities; long ago in communities; celebrate holidays in communities.

### Religious Values in Text

| | |
|---|---|
| p. 143 | Reference to Thanksgiving, again without any reference to why or to whom thankful. |
| p. 164 | Same as above. |

### Religious Images in Text

| | |
|---|---|
| p. 149 | Jewish people near an Israeli parade float, celebrating Israel in section on ethnic, nonreligious observances in U.S. |
| p. 165 | Photo of family around Thanksgiving table. Hands folded in prayer. |

### Family Values in Text

Family Mentioned:

| | |
|---|---|
| pp. 110-111 | Families have rules. |

Mostly neighborhoods and communities.

Family Concept: None

Family Values: None

Family Roles:

More or less typical unisex job situation.

| | |
|---|---|
| p. 89, 117 | Policewomen |
| p. 104 | Three female ball players |
| p. 165 | People (family) around Thanksgiving table praying. |

## Communities and Resources

Grade 3
Morristown, NJ: Silver Burdett, 1984

### General Summary

Communities and geography. Different communities -- small towns, cities, farms, etc. U.S. and citizenship.

### Religious Values in Text

| | |
|---|---|
| p. 12 | Communities have "places of worship" |
| p. 81 | "A police officer, a minister, and a doctor are important service workers." Pledge to flag. |

### Religious Images in Text

| | |
|---|---|
| p. 13 | Colonial map: houses of worship. |
| p. 81 | One-quarter page photo of minister at patient's sick bed. |

### Family Values in Text

Family Mentioned:

| | |
|---|---|
| p. 102 | Not much family but mostly communities. |

Family Concept: None

Family Values: None

Family Roles:

Jobs are unisex but not that bad.

| | |
|---|---|
| p. 81 | Policewoman |
| p. 171 | Female baseball players |

## States and Regions

Grade 4
Morristown, NJ: Silver Burdett, 1984

### General Summary

Earth, forest regions, desert regions, plains, mountains, working together (both U.S. and world) = geography, etc.

### Religious Values or Images in Text Having to do with the U.S.A.

| | |
|---|---|
| p. 104 | Story of Fr. Serra |
| p. 110 | Text on Missions. |

### Religious Images:

| | |
|---|---|
| p. 105 | Mission |
| p. 110-120 | Photos on missions. |

### Family Values in Text

Family Mentioned:

| | |
|---|---|
| p. 138 | Painting of farm family going into tornado shelter. |
| | World geography |

Family Concept: None

Family Values: None

Family Roles: Unisex -- only slightly.

## The United States and Its People

Grade 5
Morristown, NJ: Silver Burdett, 1984

### General Summary

Brief history of U.S. exploration, birth, growing, U.S. comes of age. U.S. and twentieth century. In some respects, this is the least anti-religious history of U.S. (so far).

### Religious Values in Text

| | |
|---|---|
| p. 2 | "America the Beautiful" words include "God shed his grace on thee." |
| p. 35 | Use family Bibles to learn about your family's history. |
| p. 38 | In U.S. have religious freedom. |
| p. 39 | The U.S. 'family' includes people of all religions, ages, etc. |
| p. 55 | Pueblo Indians offered prayers for a good crop. |
| p. 56 | Puebla religion mentioned "had many religious ceremonies." |
| p. 57 | Mayans held religious ceremonies; had temples. |
| p. 58 | Mayan priests important; were like scientists. Aztec religion had human sacrifice. |
| p. 61 | Inca religion discussion brief. Had animal sacrifice. Priests studied religion. |
| p. 63 | "All religions tell the story of creation." A Native American story which tells the beginnings of their tribe. |
| p. 69 | God wanted Columbus to make his voyage. |
| p. 70 | Columbus named the small island where he first landed San Salvador, "Holy Savior." |

| | |
|---|---|
| p. 78 | Many missionaries came to North America from France. A missionary teaches religion. One was Father Jacques Marquette. He wanted to teach Christianity to American Indians. He discoverd the Mississippi River. |
| p. 87 | Pilgrims came in 1620. "Pilgrim is a person who travels for religious reasons." |
| p. 88 | Pilgrims were separatists who wanted religious freedom. Feared Church of England. When arrived "they fell to their knees and thanked God for safe arrival." |
| p. 89 | They "trusted God for their help." Squanto an Indian "special help sent from God." |
| p. 90 | First Thanksgiving "gave thanks to God" (finally!). Puritans came to worship as they wanted. |
| p. 91 | Roger Williams punished for different beliefs. Escaped and set up Providence, Rhode Island. He believed "God" had provided the place. Anne Hutchinson left Massachusetts Bay Colony for religious freedom. Religious freedom basic to America. |
| p. 92 | Church very important for people in early New England. Sunday = no work; services might last three hours. Minister one of the most important people in town. |
| p. 94 | Lord Calvert a Catholic. Hard to practice their religion in England. Catholics settled in Maryland; religious freedom in Maryland. |
| p. 98 | Most slaves were religious. Their spirituals are still sung today. Religion gave hope to a better life after death. |

| | |
|---|---|
| | William Penn a Quaker. God made all men and women equal. Refused to take part in war. Persecuted in England and came to Pennyslvania. |
| p. 100 | Religious freedom in New Jersey. |
| p. 113 | Summary of Declaration of Independence includes laws of God, God gives people certain rights, God is our judge, with God's protection. |
| p. 120 | Bill of Rights includes freedom of worship. |
| p. 122 | Bill of Rights. Congress may not change freedom of religion. |
| p. 126 | Washington's Inaguration -- hand on Bible, "so help me God" |
| p. 132 | Jefferson's tombstone: For religious freedom |
| p. 143 | Women's movement. Sojourner Truth (black) refers to Jesus as hearing her (1851) |
| p. 149 | Lowell, MA factory girls (1850s) required to go to church. |
| p. 154 | Father Kino (Padre on horseback) started missions in Arizona. |
| p. 156 | Father Juniper Serra built missions in California from San Diego to San Francisco. Run by priests and local Indians. Did well. |
| p. 159 | Narcissa Whitman a missionary in Oregon. |
| p. 169 | Quakers in abolition movement. Liberia plan. |
| p. 170 | Lincoln read and reread Bible. |
| p. 182 | Ku Klux Klan (late 1860s-1870s) burned schools and churches. |

| | |
|---|---|
| p. 222 | Missionaries went to Hawaii to spread Christianity in the 1830s. |
| p. 231 | Hitler persecuted the Jews. Horrible death of six million Jews. |
| p. 236 | Jews living in Palestine set up the new state of Israel. |
| p. 248 | Martin Luther King, etc. -- referred to as a preacher. |
| p. 249 | Words on Martin Luther King, Jr.'s tombstone: "thank God Almighty, I'm free at last." |
| p. 395 | Mormans came to Salt Lake City to avoid persecution in 1847. |

### Religious Images in Text

| | |
|---|---|
| p. 56 | Kachina doll (one-quarter page) |
| p. 57 | Small picture of Mayan temple. |
| p. 91 | (One-quarter page) Anne Hutchinson defied church leaders and was banished. |
| p. 143 | Small picture of Sojourner Truth. |
| p. 155 | One-third page drawing of Spanish mission. |

## The World and Its People: Europe, Africa, Asia, and Australia

Grade 6
Morristown, NJ: Silver Burdett, 1984

### General Summary

World history. The best treatment of religion in history and culture by far. One weak point-- nothing at all on the Reformation.

### Religious Values in Text

| | |
|---|---|
| p. 33 | Christian monk decided to number years from birth of Chirst -- thus A.D. and B.C. |
| p. 34 | Jewish calendar, Muslim calendar. |
| p. 46 | A temple once stood in Nippur on Euphrates River. |
| p. 48 | Bible mentioned in ancient cities. |
| p. 54 | Ancient Mesopotamian civilization -- priests very important; people belief in many gods; brief paragraph about priests' function. |
| p. 55 | Brief (one paragraph) explanation of why people build temples -- to please gods; for gods' protection, etc. |
| p. 62 | King Menes (ancient Egypt) taught people to worship gods. |
| p. 64 | Ancient Egyptian kings were gods; they passed to another life. |
| pp. 65-67 | God kings included Tut, Hatshepsut; they built temples. |
| p. 69 | All people, not only god-kings, lived on after death. |
| p. 80 | "Girls learned Greek beliefs about their gods..." |
| p. 85 | Alexander became a god-king. |
| p. 87 | Parthenon for goddess Athena. Christians used it as a church for many years. |

| | |
|---|---|
| p. 88 | Greeks believed in gods and goddesses; gods/goddesses like humans except never die. |
| p. 92-93 | Gods and Olympic games. |
| p. 104 | Constantine was the first emperor to become Christian. Built churches -- Hagia Sophia. |
| p. 109 | An ancient historian declared the Roman Circus was the "true temple" of the Romans. |
| p. 110 | Romans held public games in honor of their gods. |
| p. 142 | Most of Europe Christian in Middle Ages; Moslems defeated at battle of Tours. |
| p. 146 | Reference to Christmas & Easter. |
| p. 149 | Crusades were religious wars between Christians and Muslims. The 1st Crusade -- Jersalem captured and become Christian kingdom. |
| p. 150 | Eleanor of Aquitane. Second Crusade helped Christians. |
| pp. 150-151 | Description of religious life. Rather detailed and sometimes positive. (First in any of these texts.) |
| p. 153 | God created all men free. Acceptable to God that serfs be free. |
| p. 158 | Reference to Cardinal Richilieu in 1600s, France. |
| p. 162 | British sing "God save the Queen." |
| p. 168 | Ireland Protestant and Catholic. Differences involved in today's conflict. |
| p. 172 | Hitler killed six million Jews. |
| p. 180 | Vatican City center of Roman Catholic church. Headed by Pope. |

| | |
|---|---|
| p. 196 | In Russia (1800s) many nationalities and religions including Christians and Moslems. |
| p. 202 | Bees wax was used for polishing churches in Constantinople. |
| pp. 204-205 | Russians became Christians, Orthodox Church. Basic description of Russian acceptance of Orthodoxy. Description of differences between eastern and western branches of Christianity - Orthodox vs. Catholic. |
| p. 206 | Bible arrived (slavic alphabet). Christians needed Bible. Eastern Orthodox Monk Cyril (cyrillic alphabet). |
| p. 222 | Eastern Europe and USSR have common religious backgrounds - Eastern Orthodox or Roman Catholic - before Communism. |
| p. 228 | Communist government in U.S.S.R. discourages religion. Most churches = museums. |
| p. 235 | Religion in Poland. Good summary of Roman Catholic Church in Polish history. Karol Wojtyla and now Pope. Communists discourage religion but gave up attacking Roman Catholic Church. |
| pp. 237-238 | Holy Crown of St. Stephen. Hungarian crown for kings. First Hungarian king sent by Pope in 1001 A.D. |
| p. 239 | Yugoslavia. Serbs and Macedonians are Eastern Orthodox. Others are Roman Catholic. 10% are Muslims. |
| pp. 241-242 | Albania has repressed all religion. |
| p. 242 | Most Romanians belong to Eastern Orthodox Church. |
| p. 243 | Bulgarians influenced greatly by Eastern Orthodox. |

| | |
|---|---|
| pp. 266-271 | Brief summary of the three religions of the Middle East and of their holy books. Not a bad basic summary of these three religions. Only book to have it. |
| p. 266, 268 | Abraham, David - Jewish Bible |
| pp. 268-269 | Roots of Christianity -- Jesus, Paul, New Testament. |
| pp. 269-271 | Mohammed (two pages), Mecca. |
| p. 272 | Arabic language spread with Muslims. |
| p. 273 | Muslims invaded Europe in 711. Koran basic everywhere. Caliphs of Mohammed were not prophets. |
| pp. 275-278 | Crusades -- decent description of the sacking of Jerusalem (p. 276). |
| p. 278 | Invading Mongols not Moslems. |
| p. 279 | Timur a Muslim Turk was very terrible. Timur said "Just as their is only one God in Heaven, ..." Ottoman Turks (Muslims) fought for religion. Captured Byzantine Empire and finally Constantinople. |
| p. 281 | Christian boys taken as tribute from villages by Suleiman - forced to become Moslems. |
| pp. 284-285 | Muslims believe Koran is the word of God. Koran praises those who teach by pen. Beautiful Korans, writing of Koran is a prayer. Copying Koran is like praying. |
| p. 290 | Ataturk made Turkey modern, attacked Islam, emphasized Turkey, limited religion, changed religious customs, later after his death religion came back. |
| p. 292 | Reza Shah opposed religious schools (Muslim) in Iran. |

| | |
|---|---|
| p. 293 | Moslem leaders opposed the shah. Ayatollah Khomeini did away with much of the Shah's changes. Conflict between religion and modernism. |
| pp. 294-296 | Modern Israel. Jewish. Jewish-Palestinian conflict. |
| p. 296 | Jordan. 90% Muslims, 10% Christians. |
| p. 297 | Lebanon. About half Christian and half Muslim. Civil War (1975) was between Christians and Muslims. |
| p. 299 | Saudi Arabia doesn't want to give up its religion for oil money. |
| p. 306 | Algerian says "Islam is my religion. Arabic is my language. Algeria is my country." |
| p. 307 | Berbers became Muslim. Jews and Israel. |
| p. 332 | Leo Africanus became a Christian. Pope Leo. |
| p. 333 | Timbochtou mostly Muslim. |
| p. 334 | Benin kings performed religious ceremonies to please the gods. |
| p. 335 | Ethiopia. Queen of Sheba and Bible. Became Christian very early. Fr. Alvarez in 1520 wrote about its Christian religion and churches. Ethiopia had monks and nuns. Amazing churches carved out of rock. |
| p. 336 | African east coast people, are mostly Muslims. |
| pp. 392-394 | Beginnings of Hinduism. Holy writings, description, reincarnation. |
| pp. 394-395 | Beginnings of Buddhism. |
| pp. 395-396 | Muslims. Muslim Akbar and Hindu relations about 1600. Moslems and Hindus still divided today. |

| | |
|---|---|
| p. 397 | Christian priests came to India. Dinner asks gods for info. |
| p. 399 | Confuscians. |
| p. 400 | Many Chinese became Buddhist. Beginning of Taoism. |
| p. 406 | Buddhism brought to Korea, Japan. |
| pp. 408-409 | Buddhists, Muslims, Hindus all in Southeast Asia. |
| pp. 418-419 | Fr. Matteo Ricci in China. Christian missionary. Full page of good summary. Never got many Chinese interested in Christianity. |
| p. 422 | Brief reference to Fr. Xavier in Japan. Christian missionary priest. |
| p. 428 | European missionaries came to teach Maori about Christianity -- led to troubles between Gr. Britian & Maori tribes. |
| p. 434 | Buddhists, Muslims, Hindus in India. Mostly Hindu, then Muslim. |
| p. 439 | Real Rulers of Tibet were Buddhist leaders. |

## Religious Images in Text

| | |
|---|---|
| p. 50 | 1/4-page photo of ancient city Ur has samll temple in background. |
| p. 58 | 1/3-page photo of inside of temple of Karnak at Thebes. |
| p. 64 | 1/3-page painting of gods/goddesses guarding king's tomb (ancient Egypt). |
| p. 87 | Large photo of the temppes on the Acropolis. |
| p. 88 | Small photo of a temple on the Acropolis |
| p. 104 | 1/5-page photo of Hugia Sophia of Constantine. |

| | |
|---|---|
| p. 141 | (whole page) Mediaeval ms. of building or cathedral (importance of religion in caption). |
| p. 146 | 1/3-page drawing of Middle Ages manor includes a church. |
| p. 151 | One-half page image of monastery life. |
| p. 158 | One-quarter page of Cardinal Richelieu. "Religious leader" and government leader. |
| p. 180 | (one-sixth page photo) from top of St. Peters. |
| p. 205 | (two-thirds page) photo of Cathedral of Annunciation in Moscow. |
| p. 228 | 1/2 page photo of Moscow's Red Square with St. Basil's Cathedral in background. |
| p. 267 | Full page photo of Kaaba in Mecca. |
| p. 270 | One-third page of Mohammed on way to heaven. |
| p. 276 | 1/4-page picture of crusaders. |
| p. 284 | 1/4-page pholo of Arab man reading Koran. Caption: "Reading Koran is important duty of every Moslem." |
| p. 292 | Photo of pro-Khomeini woman with poster of Khomeini. |
| p. 335 | One-third page photo of Ethiopian church carved from stone. |
| p. 352 | One-sixth page photo of downtown Lagos (Nigeria). Shows modern church with cross. Caption: "Capital city is big center of government, business, education, worship, and other aspects of life and national culture." (!) |
| p. 354 | (one-sixth page) photo of Mosque in Timbuctu. |

| | |
|---|---|
| p. 377 | (one-third page). Religious worshipper on Ganges (Hindu). |
| p. 393 | 1/3-page Hindu painting with Krishna god. |
| p. 394 | 1/4-page photo of a Buddha in Sri Lanka. |
| p. 400 | One-half page image of Hindu Temple of Angkor Watt. |
| p. 413 | Oriental painting of Great Mosque and Muslim scholar. |

## Our Families

Grade 1
New York: Steck-Vaughn / Scholastic, 1983

### General Summary

Families -- why live in them. Some different, some same, share, have rules, etc.

### Religious Values

None. Families help, buy things, spend money, share, work, have fun together -- but never worship or pray or help others (outside of family) together.

### Religious Images

| | |
|---|---|
| p. 32 | Jewish family lighting candles. Star of David, Hanukah, Sabbath. |
| | Medium photo of Christmas tree being decorated but nothing religious about it. |
| p. 33 | Dyeing Easter eggs. |
| p. 58 | One-half page drawing of funeral. Shows one man who probably is a minister or priest. |

### Family Values in Text or Images

Family Mentioned:

Pp. 8-15, 16-29, 34-36, 46-62, 64-66, 72-77, 84-86, 100-107. Very positive on family but strictly secular and mostly unisex. Mostly photographs.

| | |
|---|---|
| p. 58 | Only reference to death in a family or any context in all the texts. Reference only via picture. |

Family Concept:

Descriptive, positive, but via photos. Examples = mother and child; two elderly people, etc.

Family Values:

Help us learn, families have rules, share time, share work, solve problems.

Family Roles:

Family activities generally unisex. (And as usual, no text or concept of traditional roles.)

## Our Neighborhoods

Grade 2
New York: Scholastic, 1983

### General Summary

Neighbors. Like Grade 3 text but smaller scale.

### Religious Values in Text

Except for maps that have a church building as one part of the neighborhood, no reference to religion. None to religious activity!

### Religious Images in Text

| | |
|---|---|
| p. 29 | Quite small photo of church on neighborhood map. |
| p. 33 | Chart of map on p. 29 with church a part of chart. |
| p. 37 | Drawing of neighborhood same as p. 33. Church has wedding party leaving in front. (Very small part of picture.) |
| pp. 44-45 | Schematic of p. 33. Map has a church on it. |
| p. 107 | Church symbol on map. |
| p. 135 | Photo of church. |

### Family Values in Text

Family Mentioned:

| | |
|---|---|
| p. 25 | Ford family. |
| pp. 24-33 | Normal, standard family. Mother, father, two kids. |
| p. 53 | Elizabeth lives with mother -- a ski instructor. |
| p. 55 | Skip's father is a fisherman. |
| pp. 60-62 | Hull family. |
| p. 88, 89-93 | Mom and dad earn money at their jobs, etc. |

Family Concept: None

Family Values: None, except families help each other.

Family Roles: Unisex all the way.

## Our Communities

Grade 3
Austin, TX: Steck Vaughn; New York: Scholastic, 1983

### General Summary

Communities: sizes, places, laws, leaders. Work and live. Communities change, grow, etc.

### Religious Values in Text

One reference to religion as relevant to communities -- p. 102 ("Your heritage includes...your religion and special beliefs or holidays important to your family); also one photo of church.

### Family Values in Text

Family Mentioned:

| | |
|---|---|
| pp. 16-17 | Joe Walker family, father works in Atlanta. |
| pp. 34-38, 40-41 | Engela Camillo family. Mr. and Mrs. both work. She is a building inspector. |
| p. 75 | Reference to families. |
| pp. 76-78 | Matthews farm family. |
| pp. 80-83 | Eva and her father who cuts trees. |
| pp. 88-91 | Wilson family. Mrs. Wilson works, no reference to Mr. |
| pp. 93-96 | Olivera family. No reference to what Mrs. does! She is shown, etc., but her function is never mentioned. (Classic case of refusing to acknowledge the role of homemaker.) |
| pp. 104-107 | Hartmann family. Mrs. works in a library. Mr. is a professor of education. |
| pp. 108-114 | Dan M. visits aunt and uncle (who works in a steel mill). |

Family Concept:

Pictures and stories include partial family but no explanation, typical never define.

Family Values:

No explicit mention of family values -- major focus on family as part of community, still a substantial family emphasis.

Family Roles:

Unisex in treatment of jobs. As usual, no positive portrayal of mother or housewife role.

## Our Country Today

Grade 4
New York: Scholastic, 1983

### General Summary

Geography; regional emphasis; environment; jobs, etc., careers, geology, climates, farming, construction, manufacturing, etc.

### Religious Values in Text

| | |
|---|---|
| p. 111 | Pilgrims and Thanksgiving. "Offered prayers" but not to whom offered. Neither religion nor God mentioned in Pilgrim story. |
| p. 234 | Mormons settled Utah to find place to worship. Heart of Salt Lake City's Temple Square and Mormon Tabernacle with especially large organ. |
| p. 333 | Fr. J. Serra started missions in California and taught Catholic religion to Indians. |

### Religious Images in Text

| | |
|---|---|
| p. 28 | Mexican-American family photo making a weaving called an "eye of God" above a photo of Chinese New Year party celebration in Chinatown. |
| p. 294 | One-quarter page photo of downtown Salt Lake City with Mormon Temple at center. |

### Family Values in Text

Family Mentioned:

| | |
|---|---|
| p. 20 | Navajo girl learns weaving from Navajo grandmother. |
| p. 29 | Early family may have been from Europe. |
| pp. 96-97 | Tony Donate lives with mother, a photographer for a newspaper. No reference to father. (Two-page spread) |

| | |
|---|---|
| pp. 100-101 | Georgina Jamison works in office of protocol for President. Husband also works for State Department. Focus on modern black woman as a professional. |
| p. 140 | Freeland family in Louisiana farm (two pages). Farm family, does show mother in kitchen, father in fields with son. |
| pp. 186-187 | Billy Johnson and family. Black family in Detroit. Dad is an engineer, mom works as a teacher. |
| pp. 188-189 | Hensrud -- Dakota farm family. Mentions only daughter and her father. |
| pp. 191-192 | Koskov. Mother works in a rubber factory. No mention of father or siblings. |
| pp. 228-229 | Orlando family (two pages). Mom and dad work. She is a guide. He fixes old Indian houses. (Two children) |
| pp. 231-232 | Lochner -- girls -- tells of her father who works in copper mine. |
| p. 272 | Navajo Indian family. Father is a silversmith, mother works with grandparents. |
| pp. 274-275 | Conros family. Husband and wife and two kids. Husband is a supervisor in a factory. |
| p. 316 | Russo family. |
| pp. 318-320 | Bacon family. Father is a scientist at San Diego Zoo. No reference to mother in text but shown in pictures. |

Family Concept: None; descriptive.

Family Values:

None; heavy emphais on different types of families.

Family Roles: None

# Our Country's History

Grade 5
New York: Scholastic, 1983

## General Summary

1. Who are Americans? 2. The Land. 3. First Americans (Indians). Europeans came -- U.S. history.

## Religious Values in Text

| | |
|---|---|
| p. 14 | Some of the first immigrants came from Europe for religious freedom. |
| p. 41 | American Indians had many different religions. |
| p. 49 | Pueblos believed in sacred earth. |
| p. 72 | Montezuma believes Cortes is an Aztec god. |
| p. 95 | English came to North America for religious freedom. Pilgrims came to North America for religious freedom. |
| p. 98 | Puritans thought English church too fancy. |
| p. 99 | Roger Williams and religious tolerance. Puritans "not fair minded." First Jewish synagogue, Newport, R.I. |
| p. 105 | Spanish brought Roman Catholic religion to the Southwest. |
| p. 106 | Priests brought Christianity to Indians of the Southwest. Sometimes the Indians fought them. If the Indians lost, they were brought to the missions. (negative) |
| p. 120 | Quakers -- William Penn, Church of England, had to belong. Went to America for religious freedom. |
| p. 121 | Many religions in Pennsylvania, including Catholics and Jews. |

| | |
|---|---|
| p. 129 | Going to church was important in the colonies -- might take up all of Sunday. |
| p. 130 | Anne Hutchinson. Religious freedom from Church of England and Puritans. |
| p. 157 | Declaration of Independence. We hold these truths...endowed by their Creator. Text God gives people certain rights. |
| pp. 166-167 | Jewish War of Independence hero: Hayn Salomon. |
| p. 169 | Declaration of Independence: "that they are endowed by their Creator [God]..." "...with a firm reliance on Divine Providence, ..." |
| p. 181 | Bill of Rights includes freedom of religion. |
| p. 212 | Father Serra liked by settlers and Indians. Came to convert Indians and set up missions. |
| p. 237 | Reference to "morning services" in portrayal of life in South in 1850. |
| p. 239 | Reference to lots of preaching in a letter by a slave describing his life. |
| p. 241 | F. Douglass walked out of church that made blacks wait for whites. Note: under Abolitionist heading. |
| p. 268 | Gettysburg Address: ... this nation, under God, ..." |
| p. 279 | Black woman, "Sojourner Truth," spread God's word. Main emphasis on women's rights. |
| p. 303 | 1873 -- Woman settler writes from U.S. west to homeland. Signs it "yours in prayer." |
| p. 309 | The Black Hills of the Dakotas was sacred land to the Sioux. |

| | |
|---|---|
| p. 315 | "Poor or not, almost all Jews suffered from curel laws that made it very hard for them to live." In America there was freedom to worship. |
| p. 366 | Hitler hated Jews; but Jews were innocent. |
| p. 372 | 6 million Jews killed by Hitler and Nazis. |
| p. 386 | Reference to Dr. Martin Lutner King as a young minister. |

### Religious Images in Text

| | |
|---|---|
| p. 89 | Large Spanish mission and soldiers. |
| p. 102 | Large mission with horses and rider. |
| p. 125 | Chart of reasons for coming to U.S. Religious freedom noted six times. |
| p. 180 | Norman Rockwell painting covering one page. One-quarter size image for Freedom of Worship, praying. |
| p. 237 | Caption to small image -- private schools in South would teach religion. Circa 1850. |
| p. 367 | Photo of Jewish families being rounded up by Nazis. |
| p. 388 | Photo of M.L. King, Jr. dressed in minister clothing. |

## Our World Today

Grade 6
New York: Scholastic, 1983

### General Summary

1. Earth, features, geograpy, geology (pp. 10-69); 2. World history (pp. 70-170); 3. Cultures of the world (pp. 172-250); 4. Poor lands - Rich lands (pp. 252-312); 5. Governments of the world (pp. 314-354); 6. Problems (p. 356-430); 7. Index and glossary (pp. 420-463).

### Religious Values in Text

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|---|---|
| p. 17 | Religion is one aspect of a group's culture. |
| p. 23 | Map reading. Map of Rome -- Vatican and St. Peter's part of it. |
| p. 77 | Temple in Sumer (approx. 3000 B.C.). |
| p. 80 | Ancient Hebraic religion called Judaism. References to Bible. Most ancient people did not believe in one god. One God = Jews, Christians, Muslims. Judaism today lives on in Israel & in many other countries. |
| p. 82 | Short description of ancient Egyptian beliefs. Many gods; sun god; reincarnation. |
| p. 97 | Rise of Christianity (two very short, stupid paragraphs). Jesus born, became teacher. Jesus "preached that there was only One God." (Incredible description -- must have confused Jesus with Muhammed!)<br>Jesus said honor God by treating others with love and forgiveness. His teachings gave rise to Christianity. Rome persecuted Christians, tortured and killed them. Finally made legal in 313. |
| p. 98 | A.D. = Year of our Lord. B.C. = Before Chirst. -0- = birth of Jesus. (Chart) |

| | |
|---|---|
| p. 102 | Reference to Church. |
| p. 104 | Roman Catholic Church unifying during breakdown of Roman Empire. Roman Catholic Church helped preserve education and unified West. |
| p. 105 | Roman Catholic Church saved ancient knowledge. Ordinary people glorified God through arts and crafts. |
| p. 108 | Crusades -- Islam threatened Christians in Jerusalem. |
| p. 124 | Two short paragraphs on Hinduism. Force in India. Mostly simple description. |
| pp. 140-141 | Muslim king, Mansa Musa. Made pilgrimage to Mecca. Center of Muslim learning was Timbuktu. |
| p. 156 | Aztecs of Mexico chose their home because of a sign from their gods; Aztecs killed prisoners to please gods. |
| p. 158 | Aztec god Tlaloc sent rain; Aztecs gave thanks. |
| p. 175 | Hindu believes it is wrong to kill even a fly. |
| p. 179 | People's religious beliefs strongly affect how people act. E.g., Hindus won't eat cows. |
| p. 180 | Religions seek to answer different questions. (General description of function of religious beliefs.) |
| p. 187 | Islamic beliefs in today's Saudi Arabia. Mosques, etc. People called to prayer. Belief in Allah. |
| p. 188 | Five pillars of Islam. One and one-half pages. Koran, Ramadam. |
| p. 189 | Pilgrims to Mecca. Koran influenced Arabic art. |

| | |
|---|---|
| p. 190 | Social relations in today's Saudi Arabia mixed with Islam, e.g., generosity. |
| p. 191 | Justice "eye for eye" |
| p. 192 | Males and females separted. (Neutral treatment) |
| p. 193 | Saudi family is extended family. Generally good description, slightly positive really. Each day begins and ends with prayer. |
| pp. 207-208 | Buddhism -- one short paragraph description. Shintoism -- one long paragraph. |
| p. 221 | Spanish brought Roman Catholicism to Mexico. Most Mexicans are Roman Catholics. |
| p. 227 | Mexican family celebrates Roman Catholic holiday or Corpus Christi. Mixed with Indian religion. |
| p. 239 | Roman Catholic Church is important in Quebec. |
| p. 273 | Reference to Aborigine religion in Australia. |
| p. 292 | In Nigeria, only non-Moslem women may work in market place. |
| p. 318 | God given divine right for kings to rule (reference to this belief). |
| p. 326 | Page on ceremonies of U.S. government. President puts hand on Bible and swears, "I do solemly swear so help me God." |
| p. 340 | Bill of Rights grants freedom of religion. |

### Religious Images in Text

| | |
|---|---|
| p. 80 | 1/3-page photo of Jerusalem. Caption: "... a holy place to Christians, Jews, and Moslems." |

| | |
|---|---|
| p. 103 | Medium sized map of feudal manor includes Church. |
| p. 104 | Medium small picture of monk copying book. |
| p. 105 | Large image of Notre Dame Cathedral. |
| p. 108 | Picture of town walls (Middle Ages). Priest holding cross in foreground. |
| p. 110 | Michelangelo's "Moses." |
| p. 178 | Photo of bronze shiva (Hindu). |
| p. 188 | 1/3-page photo of Grand Mosque in Mecca. |
| p. 207 | Small photo of Buddha. |
| p. 208 | 1/3-page photo 3 Japanese women at Shinto shrine. |
| p. 273 | Aborigine prepares for a religious ceremony. Small photo. |
| p. 338 | Images of freedoms. One is freedom of religion. |

## Appendix C

C-1

Rise of the American Nation (1982 - Liberty Edition)
by Lewis Paul Todd and Merle Curti
New York: Harcourt, Brace-Jovanovich pp. 1-862

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Authors -- Todd: widely known teacher and writer, educator in American history and social studies, also written social studies text for elementary grades.
Curti: Past president of AHA; Professor of History at Wisconsin (formerly at Columbia); a major historian; written books on social thought, American U.S. community, etc.

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1) Abortion: Supreme Court decision noted on p. 810-811 under heading "New Freedoms for Women"

2) Great Awakening 1730's - 40's mentioned because it increased freedom, and helped to strengthen democractic forces. Also, mentions J. Edwards, George Whitefield and John Wesley (p. 80); Salem Witch trials noted p. 33.
   Pp. 30-31 Puritans: Massachusetts Bay Colony and religious ties; wanted to establish a Bible Commonwealth.
   P. 32 References to Roger Williams, Anne Hutchinson
   P. 38 Wiliam Penn, Quakers
   P. 40 Maryland, toleration Act, 1649
   P. 67 Reference to spiritual beliefs and practices of Native Americans
   P. 68 Efforts of Roger Williams, John Eliot, Jonathan Edwards, others to convert Native Americans.
   Pp. 78-80 Spread of religious tolerance
   P. 137 Reference to separation of church and state

3) Great Awakening of 1800's (30's & 40's) -- no reference.

4) Pentecostal Movement circa 1900 -- no reference.

5) No reference to Mather; somewhat later (p. 313) reference to Spanish mission and their role in shaping life on the northern areas of New Spain. Also (p. 321) section on Mormons and Utah.

6) No reference to Bible Colleges, "Bible Belt,' Fundamentalist or Evangelical Protestantism.

7) 1960-1970 Jesus Movement; Born-Again Movement -- no reference

8) No reference to Social Gospel Movement

9) No reference to liberal Protestantism

10) Mother Cabrini listed but primarily as a woman. Also, p. 495 reference to Mary Baker Eddy and Christian Science; p. 510 reference, under "Women Reformers" to WCTU.

11) Does mention religion as a part of late 19th century rural life.

12) Martin Luther King -- p. 752 - SCLC; a minister
p. 801 - Reverend King, supported especially by "ministers, rabbis, nuns, priests." etc. Thus the religious element of the civil rights movement is clearly noted. However, this is the only mention of religion in the 20th century.

However, on p. 817 reference to Moral Majority pressing for return to basics.

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At end of book there is a list "Chronology of Events in American History," pp. 858-862. Lists over 450 events -- list has no truly religious event in it at all. Only three have any relationship to religion. 1620 Pilgrims land; 1649 Toleration (of Religion) Act in Maryland, 1847 Mormons settle at Salt Lake. This list of "important" events include: NOW founded 1966, Department of Transportation 1966, Department of Energy 1977, Department of Agriculture 1862, CCC in 1933, 1876 Centennial Exhibition, 1912 1st state minimum wage act, 1921 Veteran Bureau created; TVA 1933, SEC 1934, Pan-American Conferences of 1901-2, 1906, 1928, 1936.

13) No reference to Recent Tax Revolt; to H. Jarvis

14) No reference to Papal visits

15) No reference to Solzhenitsyn

16) Does mention briefly the rationale of anti ERA women and the existence of anti-abortion groups, p. 810

17) Describes Supreme Court abortion ruling as a right "before the 6th month of pregnancy." (This is an error since abortion is legal through the 9th month.)

18) No reference to any women leading the anti-ERA movement, e.g. Schlafly; or to Kirkpatrick

19) No reference to family issues, i.e. divorce rate, illegitimate pregnancy, drugs, suicide rate, youth death rate, etc.

Exploring Our Nations History 1984 NY: Globe
by Sidney Schwartz, Teacher, NY City Schools and John R. O'Conner, Teacher and principal, NY City Schools

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1) Abortion -- no reference

2) Great Awakenings -- no reference; no reference to Salem witch trials; no reference to Mormons

3) Very little on Colonial religion except for religious toleration issue, eg. p. 31, 32, 37; eg. Roger Williams, T. Hooker, Anne Hutchinson. Also reference on p. 40 to Wiliam Penn, Quaker.

4) Religious Toleration, p. 54 -- e.g. "Roger Williams and Anne Hutchinson: Fighters for Freedom". Also, reference (p. 164) to First Amendment and freedom of religion; reference (p. 275) to their Catholicism being one reason for discrimination against Irish immigrants, German immigrants were mainly Protestants. Also (p. 465) Reproduction of poster illustrating FDR's Four Freedoms; also (p. 456) reference to Latin Americn culture that most are part of Catholic Church.

5) Weak on religious basis of much of abolitionist movement, except Quakers, p. 294

6) 19th century -- No reference to Holiness movement (urban revivals, etc.)

7) Freedom of religion almost entire emphasis p. 86, 164-5 -- or prejudice against some religions, eg. Roman Catholocism - p. 631

8) Humanitarian reform 1880-1910; had strong support from the churches, e.g. R.C., Salvation Army, Protestant; also WCTV - pp. 399-400.

9) Progressive movement had support of many ministers, p. 406.

10) p. 504 - KKK in 1920's racial and religious bigotry

11) p. 592 - Kennedy and Roman Catholic problem;

12) p. 621 - Martin Luther King's ideas based on "Christian and democractic ideals -- pretty good basic summary. Also (p. 631) statement that all religious groups have suffered discrimination, but "religious prejudice is no longer thought to be a serious problem in our nation."

Note: Almost entire emphasis on religious freedom and issue of prejudice plus some religious aspects of various progressive movements. No reference to Pentecostal's, to Bible Belt, Fundamentalists, Billy Graham, abortion, family, family values, etc.

13) No reference to Solzhenitsyn, Papal visits; tax revolt; Moral Majority; Family Issues

14) Does mention N.O.W, and anti ERA position

15) No reference to religion as a distinctively strong part of U.S. life, e.g. no reference to 19th century and religious quality then or in 20th century

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U.S. Date: Before each major unit -- gives important dates in U.S. History

Unit 1: 1621 - First Thanksgiving -- 2 events = 1 = religious
Unit 2: 9 events = 0 Religious
Unit 3: 12 events = 0 Religious
Unit 4: 11 events = 0 Religious
Unit 5: 17 events = 0 Religious
Unit 6: 14 events = 0 Religious
Unit 7: 9 events = 0 Religious
Unit 8: 19 events = 0 Religious

83 events = 1 Religious in 1621.

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History of a Free People 1981 (New York: Macmillan)
by Henry W. Bragdon (teacher at Phillips-Exeter Academy)
Samuel P. McCutchen (Social Studies Teacher; NYU Education Professor)

1) Abortion not mentioned

2) Great Awakening -- no references. Also (p. 10) reference to Indians and their worship of the Great Spirit.

3) J. Edwards -- no mention; no reference to Salem Witch trials. (P. 29) reference to religion as a principal force behind founding of most institutions of higher learning.

4) Wesleys -- no mention

5) 19th century -- Religious movements - pp. 290-292
Religious movements associated with reform (3 paragraphs)
Nothing on Great Awakening per se. However, 1 sentence reference to revival meetings (p. 290); R.C. built schools, orphanages, etc., great religious spirit often tied to reform spirit

6) p. 305 - Narcissa Whitman, Pioneer -- also missionary

7) p. 305-6 - Mormon migration to Salt Lake area -- 1 long paragraph

8) Some on Martin Luther King and his religious association, etc. - p. 752-753; p. 727. P. 333 reference to the slave culture and the role of Christian religion in it.

9) Reference to discrimination on religious grounds - p. 639, p. 694, p. 741, eg. Kennedy a Catholic

10) P. 528 - social gospel, and progressivism in early 20th century -- a strong religious element -- in this reform movement.
National council of Churches of Christ founded 1905
p. 442 - Christian religious connections behind Jane Addams and Hull House

11) Colonial Period -- religion given moderately significant emphasis

No reference to 2nd great awakening per se -- no reference to pentecostal movement or to Bible colleges, or to Bible Belt, etc. No references to Jesus movement, Born-Again, or Pope's Visit; no reference to Solzhenitsyn. Tax revolt mentioned briefly -- e.g. Prop. 13, p. 804.

At end of each Chapter has section "Who, What and Why important" -- names and events.

Chapter 1: Colonial period -- 20 items: Religious = 3 = Anne Hutchinson; Roger Williams, Maryland Toleration Act

Chapter 2: Prerevolutionary Period = 22 items: Relgious = 0

Chapter 3: Revolutionary Period = 26 items: Religious = 0

Chapter 4: Post-Revolutionary Period = 26 items: Religious = 0

Chapter 5: The Constitution = 26 items: Religious = 0

Chapter 6: Washington Administration = 20 items: Religious = 0

Chapter 7: Federalists and Republicians = 17 items: Religious = 0

Chapter 8: Foreign Entanglements = 22 items: Religious = 0

Chapter 9: 27 items: Religious = 0

Chapter 10: (Jackson Period) 24 items: 0 = Religious

Chapter 11: "Era of Good Feeling" (1830-1840)s 26 items: Religious = 3 "revivials", Temperance Union, Father Theobald Matthews (anti-liquor priest)

Chapter 12: 17 items: Mormons, The Whitmans, Religious = 2

Chapter 13: 24 items: Religious = 0 (up to Civil War)

Chapter 14: 34 items: Religious = 0

Chapter 15: 19 items: Religious = 0

Chapter 16: 15 items: Religious = 0

Chapter 17: 27 items: Religious = 0

Chapter 19: 24 items: Religious = 0

Chapter 20: 25 items: Religious = 0

Chapter 21: 24 items: Religious = 0 (Progressives = 0; Social Gospel if it had been so noted = 1)

Chapter 22: 28 items: Religious = 0

Chapter 23: 29 items: Religious = 0

Chapter 24: 27 items: Religious = 0

Chapter 25: 22 items: Religious = 0

Chapter 26: 22 items: Religious = 0

Chapter 27: 20 items: Father Coughlin = 1

Chapter 28: 27 items: Religious = 0

Chapter 29: 33 items: Religious = 0

Chapter 30: 18 items: Religious = 0

Chapter 31: 36 items: Religious = 0

Chapter 32: 43 items: Religious = 0

Chapter 33: 34 items: Religious = 0

Chapter 34: 20 items: Religious = 0

Total = 814; Total of 9 people, movements, ideas refer to any occurrence of a clear religious nature.

These United States (1981) Boston: Houghton-Mifflin
by James P. Shenton
Judith Benson
Robert E. Jakoubek

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1) Abortion, entry, right to vis 1973 decision, p. 665
   Pp. 20-22 Reference to religion of Native Americans in contrast to religion of white settlers.
   P. 23 Brief background of religious movements in Europe and relationship to groups immigrating to the New World.
   Pp. 47-48 Reference to Pilgrims as religious reformers, Puritans who came to the New World to build a government based on teachings of the bible.
   P. 49 Land grants based on church congregation.
   P. 50 Roger Williams, Anne Hutchinson
   Pp. 51-52 Discussion of various ethnic and religious groups arriving in the New World.
   Pp. 56-57 Quakers and religious tolerance.

2) 1st Great Awakening - 1740's noted, p.63
   P. 64 Chief purpose of early colleges was to train ministers for colonial churches.

3) Great Awakening of 1840's -- noted in some detail pp. 197-200

4) G. Whitfield and J. Edwards in reference to Great Awakening

5) No reference to Wesleys

6) Witchcraft trials in 1690's noted, p. 62

7) Social Gospel, end of 19th century -- Salvation Army; Reform Judaism; Catholics and Knights of Labor - p. 384.
   Pp. 202-204 Connections between reform movements and religion in areas of prison reform, temperance.
   P. 205 Phoebe Palmer and Ladies Christian Assn.
   P. 206 Role of women in the church.
   P. 208 Women as keepers of nation's conscience. Sunday School teachers.
   Pp. 243, 246 Religious activity of slaves.
   P. 247 Nat Turner, slave preacher.

8) p. 487 - 1/2 page photo Baptism in Kansas by John Steurat Curry re 1920's -- "In a time of change, everyone did not adopt the new morality."
   Pp. 486-488 KKK and religious intolerance.

9) p. 489 - "Churches were always centers of social life for the black community. In the 1920's they began serving as employment agencies, recreation centers, and welfare agencies..."

10) p. 491 - Black artists brought gospel singing into mainstream of American music (includes photo).
   Pp. 527-8 Father Coughlin and religious intolerance.
   P. 546 Reference to U.S. Catholic support of Franco and effect of this on FDR re: aiding the Spanish Republic.

P. 549 Hitler's slaughter of the Jews and the continuing U.S. policy of quota system to Jewish immigrants.
P. 563 Photo illustrating FDR's Four Freedoms.

11) p. 633-34 - M.L. King, Jr. clergyman, religious leader, formed S.C.L.C -- some emphasis
P. 649 Reference to JFK's Roman Catholicism.
P. 664 Reference to Warren Court decision barring prayers and bible readings in public schools.

12) p. 676 - King "I just want to do God's will." (important quote)

13) Moderate emphasis on religion in colonial U.S.
Major emphasis on growth of religious toleration

14) Black Muslims -- Malcolm X -- p. 672-673 - black nationalist groups

15) In spite of some positive understanding of religion -- book is weak on religion in American life and history. The general feeling can be summarized by looking at the list of important dates in U.S. history (pages 741-744). This list of over 300 dates has only 3 "religious" events.

1630 Puritans settle Boston
1692 Witchcraft trials in Massachusetts
1775 Quakers start 1st American anti-slavery society

After these nothing for the next 205 years until the list ends in 1980. Events considered more important than any religious event in the last 200 years include: 1807 Leopard attacks Chesapeake, 1816 2nd U.S. Bank chartered, 1887 ICC formed, 1878 California ceases to be bilingual, 1887 Electric Streetcars in Richmond, VA, 1917 Literacy for immigrants adopted, 1970 Kent State Tragedy

People and Our Country (1982) NY: Holt, Rinehart & Winston,
by Norman K. Risjord, Professor of History, University of Wisconsin
Terry L. Haywoode, Instructor of Sociology, CUNY (Baruch)

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1) Abortion -- no reference
   P. 16 Reference to the Spanish Roman Catholic missions.
   Pp. 27-30 Detailed background of religious movements in Europe and their effect on immigration to the New World including information on Separatists.
   P. 31 Reference to Puritand and their seeking relief from persecution.
   P. 33 Massachusetts Bay Colony a religious community.
   P. 35 Roger Williams and religious freedom.
   P. 36 Anne Hutchinson.

2) No reference to Wesley; Salem Witch trials noted p. 43

3) Reference to J. Edwards; Cotton Mather (good pts.); George Whitefield

4) Great Awakenings -- both 1730-1740's; 1820-1840's, revivals links to reform

5) Mormons noted in some specificity
   Pp. 56-57 Opposition of Quakers, Pietists, Moravians to slavery noted.
   Pp. 62-64 Section of Jews in the Colonial World.
   P. 128 Separation of Church and State.
   P. 252 Slave families and religion.

6) Social Gospel (p. 475) (turn of 19th century)
   Dwight Moody & revivalism in cities
   YMCA, YWCA, Salvation Army; William Rauschenbusch
   Progressive religion
   7th Day Adventists

7) M.L. King & SCLC, religious aspects -- noted

8) Mentions growth of Catholics in 19th century
   Anti-Catholic prejudice, mentions Elizabeth Seton, Isaac Hecker, Mother Cabrini. (Good marks for this and reference to other religious groups in 19th century.)

9) American-Jewish immigration noted in 1890-s; also notes Anti-Semitism
   P. 509 Reference to Louis Brandeis as first Jew appointed to the Supreme Court.
   P. 573 KKK as anti-Jewish and anti-Catholic.
   P. 511 Prohibition tied to protestantism.

10) Religious prejudice against Al Smith, p. 571; p. 735 JFK a Catholic.

11) No reference to Solzhenetsyn, Tax Revolt (Jarvis); no reference to anti-ERA movement. Reference (p. 735) to JFK as a Catholic.

12) No reference to Pentecostal movement; to Bible Belt, etc.

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Typical liberal agenda for recent history -- For example in the 40 years after WWII they have "Side note to history" -- these are biographies of "interesting" or "important people". Who is chosen:

1) Perle Mesta -- democrat and feminist - p. 660 (Truman made her Ambassador to Luxembourg)

2) Dr. Ralph Bunche and U.N. (Arab-Israeli Conflict)

3) Jackie Robinson -- baseball

4) Warren Court -- the liberal court

5) Oppenheimer Case -- focus on Julius Oppenheimer -- generally pro

6) Martin Luther King, Jr. I have a dream.

7) César Chavez and La Causa

8) Ralph Nader

9) Viewpoints to History -- Page on Women's Movement and Women as treated in History books

The American Experience 3rd Ed. (1979)
Menlo Park, CA: Addison-Wesley
by Robert F. Madgic
   Principal, Los Altos High School, CA
   Stanley S. Seaberg
   Teacher, High School, Palo Alto, CA
   Fred H. Stopsky
   Director, Teacher Ed., Webster College
   Robin W. Winks
   Professor of History, Yale University

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1) A very good section on Puritan heritage of America -- the best of all texts -- at times somewhat controversial, but that is inevitable.

2) Reference to J. Edwards, C. Mather, and number of references to Wesleys

3) Great Awakening: 1730's and revivalism, p. 18

4) Witch trials, p. 16

5) On p. 20 first time line 1600-1750

| | | |
|---|---|---|
| Lists | Expulsion of Roger Williams | 1635 |
| | Trial of Anne Hutchinson | 1638 |
| | First praying town | 1651 |
| | Persecution of Quakers | 1650-61 |
| | Salem Witch Trials | 1691-92 |
| | Great Awakening | 1730-40 |

6) p. 47 - Maryland Act of Toleration

7) p. 92 - Good section on Catholic mitigation of slavery in South America

8) p. 94 - Mast head of of Liberator -- shows Jesus and scripture quote
p. 97 - Reference to religion being used as part of southern defense of slavery.

9) But not a very good treatment of religious roots of abolitionists, eg. no reference to Quakers.

10) John Brown -- seen as religiously motivated.

11) Blacks turned to religion as relief from racism.

12) p. 166, rise of Black Muslims; also reference to Father Divine.

13) Founding of Black Muslims in 1930 noted on history line - p. 168.

14) p. 174 - Thomas Moran's color painting, full page. "Mount of the Holy Cross" (1875).

15) p. 192 - Photo of Spanish Catholic Mission -- the Alamo -- originally named after a Catholic Saint

16) Mormon settlement of Utah in 1847 on time line, p. 232; in text on p. 215.

17) p. 282 - 1/2 sentence reference to Social Gospel movement as part of Progressive movement circa 1900, but not on time line, p. 293

18) p. 283-4 - more on Social Gospel -- Walter Rauschenbusch

19) Missionaries in China in 19th century - p. 369-370 -- 1850 to 1865

20) Missionaries in Hawaii 1820's to 1830's - p. 384
p. 392 timeline -- 1820's Missionaries in Hawaii

21) Reference to religion as element in U.S. sense of Mission as a nation "under God"; religious motivation noted, pp. 395-97 in 19th Century

22) p. 398-99 -- one page -- Grant Woods painting -- a satire -- "American Gothic"; p. 399 commentary.

23) Religious conflict underlying rejection by U.S. Protestants of new immigrants, p. 402; anti-foreign mood

24) KKK against Catholics, Jews and especially Blacks - p. 404-5

25) Southern White Protestants were Democrats opposed to Northern Catholic Democrats in 1920's - p. 410

26) Scopes Trial - p. 416-418. Large coverage; 1925 fundamentalists; Darrow's questioning of Bryan -- basically critical, but not unrealistic
P. 407 Comment re: passage of quota acts gave many Americans hope to preserve an America predominantly ... Protestant in religion.

27) Entertainment; the literary scene; changing social values -- all topics covered as historically important. (Note religion not covered.)

28) Timeline = 1925 Scopes Trial

29) Hitler's anti-Semitism - p. 478-479

30) Diem as a Catholic noted as important; p. 557 JFK first R. Catholic president.
P. 648 Reference to JFK and opposition by Catholic congressman re: scholarships for needy unless parochial schools were also included.

31) Yom Kippur War - Israel

32) p. 603-605 - Long essay of Fulbright critical of America's puritan tradition in comparison to humanistic tolerance.

33) p. 625 - Martin L. King, Jr. organized SCLC -- references to being a young Baptist minister.

34) p. 627 - code for blacks in trying to desegregate includes "may God bless each of you"
p. 623 - end of quote from "I Have a Dream" speech.

p. 629 - Reference to Supreme Court banning compulsory prayer and bible reading in public schools.

35) Malcolm X and Black Muslims were generally more for violence than Martin L. King - p. 638

36) Heavy coverage of all protest movement -- blacks, minorities, women, older Americans, students

37) p. 688 -- abortion legalized in 1973 -- topic put under heading of "population explosion" -- pp. 687-688

38) This book starts well and admits religion as a reasonably important factor in U.S. history -- but its treatment of religion in the 20th century is extremely limited. The Social Gospel gets some positive treatment -- but fundamentalism criticized or ignored, i.e. only Scopes trial. M. L. King's religious motives are underplayed -- e.g., King's philosophy was based on "Mahatma Gandhi, who held that love was a powerful instrument for individual and collective transformation" -- pp. 625-626.

39) The last 30 years of U.S. History is standard liberalism. No reference to religion at all -- except as a very modest part of M. L. King. The pro-ERA and pro-abortion positions especially biased; also big pollution ecology emphasis. (See p. 684; pp. 687-688; but note this book's copyright date is 1979 -- this is an extenuating circumstance.)

40) No reference to Jarvis; Solzhenitsyn; anti-ERA, religious right, neoconservatives, etc.

A History of Our American Republic (1981) 2nd Edition
River Forest, Illinois: Laidlaw
by Glenn M Linden
Associate Professor of History and Education
SMU, Dallas, TX

Elizabeth Aston Wassenich
American Culture; H.S. teacher
Austin, TX

Dean C. Brink
Teacher of History and Social Studies
High School, Seattle, Washington

Wesley J. Jones, Jr.
Assistant Principal
High School, Manassas Park, VA

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1) Abortion, no reference
   P. 24 Reference to religious beliefs of Native Americans.
   P. 77 Importance of Religion.

2) Great Awakening, no reference to the first one (1740's)

3) Revival of 1820-1840 mentioned, revival meetings, example, p. 183. At revivals it was stressed "that even though people were sinners, anyone could be saved if he or she accepted God's love." (note: The revivals were pimarily about accepting Jesus, not God's love; no reference to Jesus here, or anywhere in text)

4) Colonial period -- modest reference to religion; mentions early Jewish colonists, p. 78, 84

5) Some religious involvement in abolitionist movement -- briefly Quakers are noted p. 116. Quakers -- "a religious group"

6) Colonial issue of religious freedom noted, e.g. p. 117; Nat Turner noted as preacher, p. 192.

7) Mormons noted (p. 202) -- some description of history, etc.
   P. 363 reference to nativism as hostile to Catholics and Jews.

8) Social Gospel - p. 455. Rauschenbusch mentioned; Federal Council of Churches of Christ 1908 and religious involvement in progressivism.

9) Fundamentalism - p. 532 -- described as rural vs. urban -- very odd since there is no reference to religion at all! Fundamentalist defined as rural people who "follow the values or traditions of an earlier period"!!

10) KKK -- anti-Jewish and anti-Catholic - p. 535; J.F. Kennedy Catholic election issue, p. 675; p. 540 reference to Jewish immigration quota between 1933-41.

11) S.C.L.C., M.L. King, Jr. p. 645 -- "Dr. King drew upon the works of H. Thoreau and M.K Gandhi as well as the teacings of Christianity for his ideas on non-violence" - p. 645 -- not much on King's religious base.

12) This book is deficient in any real appreciation of religion as a factor, especially in 20th century.

13) This book is also quite pro-feminist, and pro-liberal, especially in recent years. The major evidence is its failure to include anti-ERA, or conservative positions. There is the usual liberal concern over environment, energy, etc. -- no reference to such conservative issues as abortion, divorce, crime, drugs, etc. No reference to Papal visit, or Jesus movement, etc, etc. More or less the standard liberal line for the last 4 decades of coverage. No reference to tax revolt, Howard Jarvis, religious right, anti-ERA, etc.

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Examples of important dates in U.S. History start in 1607 (on p. 67) -- Economic, Social, Political

| | |
|---|---|
| 28 events<br>3 = Relig | 1649 Religious Toleration Act in Maryland<br>1661 1st Bible in America published<br>1692 Salem Witch trials |

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| | |
|---|---|
| p. 92 - 29 events, | one religious<br>1769 first Spanish missions in California (1st Abolitionist Society founded 1775 but no reference to Quakers) |
| p. 123 - 32 events | 0 = religious |
| p. 147 - 28 events | 0 = religious |
| p. 182 - 28 events | 0 = religious |
| p. 202 - 33 events | 0 = religious |
| p. 234 - 43 events | Religious revival of 1858! (Sic)<br>Thanksgiving as national holiday 1863 -- but not really religious event |
| p. 260 - 24 events | 0 = religious |
| p. 308 - 32 events | 1875 Hebrew Union College Founded in Cincinnati, Onio |
| p. 332 - 46 events | 0 = religious |
| p. 367 - 45 events | 0 = religious |
| p. 412 - 35 events | 0 = religious |
| p. 475 - 41 events | 0 = religious |

p. 484 - 29 events 0 = religious

p. 539 - 28 events 0 = religious

p. 556 - 47 events 0 = religious

p. 613 - 34 events 0 = religious

p. 637 - 30 events 0 = religious

p. 642 - 30 events 0 = religious

Total = 642 events; 6 events = religious, one of those a mistaken date and the most recent is 1875 -- the founding of a liberal Jewish College

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political bias = 1972 ERA approved by Senate under heading of "Social Progress", p. 642 on time line (noted above), also see p. 647. The above lists of dates has 19 feminist dates implying that feminist history is three times more important than religious history.

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Fairly big section (p. 640-643 on youth culture, new left, counter-culture, but nothing on Jesus movement, Papal Visit, religious right, etc.

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This book so omits religion as to be anti-religious. The worst of the 8. See also p. 48 for early pre-colonial anti-religious coverage

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As an example of an important historic event on p. 642, one section is titled "Work and Leisure" -- 1960 = Pittsburgh Pirates win World Series
1962 = twist - a popular dance craze

Or p. 367 -- "Work and Leisure"
Yale University introduces ice hockey in 1893. This event is more noteworthy than any religious event of the same period. (Incredible!)

Or "Social Progress" -- 1897 = 1st subway completed in Boston
1899 = John Dewey states theory of progressive education

The many important religious events for American history during this century are simply not mentioned.

This book, like many, considers politics, economics, work, leisure, art and culture, important topics to be summarized for each time period -- but religion and spiritual life are ignored.

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America and Americans, Vol. 1 (1983), Silver-Burdett, Morristown, N.J.
by Herbert J. Bass, Professor of History - Temple University
George A. Billias, Professor of History - Clark University
Emma Jones Lapsansky, Associate Professor of History - Temple

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Vol. 1 Colonial to Reconstruction

1) Early Colonial Period -- moderate emphasis on religion, e.g. Puritans, dissenters such as Hutchinson, Williams, e.g. p. 25, cf. No reference to Salem Witch trials.
2) Maryland Toleration Act (and Catholics)
3) Quakers; Pennsylvania story
4) Religious colonial government (p. 39) and diverse religions in U.S.
5) Great Awakening -- 1730's-40's
6) No reference to J. Edwards, C. Mather, Wesleys
7) Whitefield was noted in connection with Phillis Wheatley -- very religious Colonial black poetess
8) Abolitionist movement -- religious origins or links noted -- especially to Quakers
9) The Whitman's (Narcissa and Marcus) - p. 383 -- short paragraph on Missionaries to Oregon country
10) Mormons - p. 385 (whole page)
11) Slaves turned to religion - p. 424
12) Some abolitionist link to religion - e.g. p. 437
13) No reference to 2nd great awakening -- relatively little on religious basis and issues in Slavery Issue or Civil War

America and Americans, Vol. 2 (1983) from Reconstruction to Present

1) Abortion -- no reference
2) Index -- no entry for religion; Catholic or R.C., or Baptist, Anglican, Methodist, etc.
3) Really no concrete reference to religion as a social force in 20th century U.S.
4) Does have short section (p. 75-76) on Scopes Trial -- however, also short reference to WCTV
5) Reference to anti-Semitic, anti-Catholic prejudice of KKK; also in politics, re. Al Smith

6) Catholic issue re. J.F.K. noted also.

7) There is an unusual amount of reference to religion in biographies where it shows as a force in the lives of Presidents Wilson or Eisenhower, and Martin Luther King, Jr.

8) However, political liberalism is the main position of the book. E.g., the "Great Americans" featured to represent the U.S. since 1945 are: M. L. King, Jr.; Racnel Carson; John F. Kennedy, Margaret Mead; Thurgood Marshall, Walt Disney. Except for the latter who is a relatively a-political figure the rest are from the standard liberal list. These are examples of "Role Models" as in the Grades 1-6 Social Studies Textbooks. Each gets from 4 to 6 full pages of biographical treatment. Question: Where is Goldwater? Buckley? Schlafly, Helms, etc.

# Appendix D

Allyn and Bacon (1978) Handstands (Grade 3) by Robert B. Ruddell, Barbara A. Dillon, Evelyn B. Spache (24 items; 3 Religious references: Jewish, R. Catholic; Xmas

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Story: "Peter perfect" (p. 3-12)

Story about a boy so perfect that all who know him are discouraged. At end reader learns he is not real. Shown with wind-up key in his back.

"Sumi's Special Happening" (13-23)

Sumi (Japanese girl) search for birth day gift for oldest man in the village (grandfather figure). She arranges for a ride in the village in a new jeep fire engine; also a big party for 99th birthday of old man - made him happy.

"The Carp in the Bathtub" (24-33)

Girl and brother growing up in New York City apartment with Mama & Papa. Mama wonderful cook who made gefilte fish twice a year for Passover and Jewish New Year. "People always came over on 1st night of Passover". Mama put a carp for gefilte fish in tub and it was fed for a week prior to its being made into gefilte fish. They couldn't eat a friend. Once they hid a specially nice fish, but still got made into gefilte fish. "What God put on this earth to eat, we eat." Later family got a cat. The girl, now grown up, still can't eat gefilte fish. F; Jewish

"Shrimp's Soccer Goal" (36-46)

Shrimp (smallish boy) practices for football. New teacher Ms. Gomez -- says "no football team". But she is pro-soccer (anti-football). But Shrip is small -- small guys can play soccer. Ms. Gomez describes soccer for two pages -- girls and boys can play. (Not so subtle -- uni-sex message.) The class divided into two teams -- taught by Ms. Gomez. In important game Heather kicks to Shrimp who scores a goal and ties game. Shrimp looks forward to soccer.

"Jackie" (47-52)

Jackie -- new kid in town meets 3 boys and plays "King of the Hill", always wins. Then given a test: run on a porch, turn off a light. Jackie does it -- but a dog lying near by bites Jackie's pants -- nevertheless escapes. Next 2 weeks played football, roamed, "one of the boys", then 1st day of school -- Jackie comes out wearing dress. Turns out Jackie is a girl (feminism).

"Daddy Long-Legs" (57-63)

Nature story about daddy long-legs, keeping them, their habits, etc.

"The Rock-Roofed Home" (64-71)

Nature story about millipedes, worms, etc. that live under rocks. "Every animal has a place" morality.

"The Biggest House in the World" (p. 72-80)

Fictional story about snails living on cabbages. One snail wanted to have the biggest house (shell) in the world. Made his house grow very big and colorful. But then all the leaves were eaten. Snail with big house couldn't move to new cabbages. He was left behind. With nothing to eat his house melted away, and he shrank. Finally he regrew his normal small shell and was happy having learned his lesson. "Keep it small" and keep mobile.

"Me and My Bones" (p. 82-96)

Words and photos showing pictures of animals and their bones. Special emphasis on human skeleton and its configuration for different movement. Nature information theme.

"The Monkey and the Crocodile" (p. 102-111)

Monkey lives by side of river -- crocodile tries to trick him in order to eat him. Everytime the monkey is trickier; at end the crocodile "never caught him".

"Otto at Sea" (p. 113-121)

Story about Otto -- a world famous giant dog and his master Duke. Otto has heroic adventures in different countries and gets awards.

"The Useful Dragon of Sam Ling Toy" (p. 124-130)

S. L. Toy lived in Chinatown, kept lost animals. Finds a lost lizard -- but turned out to be a playful dragon. What good is a dragon. He (dragon) tried to help but made a mess of things. Was useless! Very sad -- but then they discovered he could lead parades!

"The Mayo Brothers" (p. 134-152) Biography

Will and Charlie Mayo -- two brothers 12 & 8 (1873) liked to be with their lively and cheerful mother who explained about plants, stars, etc. Their father was a doctor and surgeon. Learned much about being a doctor from father. Will and Charlie went to college, studied medicine. Set up own hospital in Rochester (MN). Tornado struck town. The Mayos and a group of nuns set up makeshift hospital. Nuns saved money and built hospital named St. Mary's Hospital, 1889 (pictures of nuns). Slowly St. Mary's and Mayo Brothers became famous hospitals. 1914 opened Mayo Clinic etc. Led to notion of Mayo Clinic -- where a group of specialist doctors see the same patient.

"Laura Bridgman" (p. 153-167)

Story of Laura B. -- blind and deaf girl in early 1800's and how she learned to communicate, read, etc. Dr. Howe, Miss Drew and the teaching process. Very like Helen Keller story.

"The Lady Who Builds Giants" (p. 168-172)

Inge Hardison -- black woman sculptor "learned to love poetry and music in her home and church" (passing reference). Father hurt, but recovers and works hard. Went to New York City (Brooklyn) studied sculpture and became famous sculptor -- especially of "black giants" -- e.g. Tubman, Douglass, Du Bois, Soj. Truth.

"Baba Yaga and the Kind Little Girl" (p. 178-188)

Old man (father). His first wife died. He lived alone with his daughter. Took a new wife -- mean to duaghter. New wife -- sister of the Witch Baba Yaga. Girl sent by new wife to the sister where she was to be eaten. On the way girl is aided by a mouse; helps animals and people on the way. The Witch tries to catch her but she escapes through help of friends, and through magic. Gets home and tells father who sends his new wife, sister of a witch, away.

"The Sorcerer's Apprentice" -- (p. 189-200)

Long ago lived a wise old wizard -- lots of magic power. He had an apprentice -- named Humboldt -- often lazy. Wizard called away; Humboldt found Wizard's book of Magic Spells. Got broom to do his work -- to fill a tub with water -- but he couldn't get broom to stop! Water everywhere! Sorcerer comes back -- Humbolt chastized. Broom whacks Humboldt.

"Pigs and Pirates" (p. 201-209) Three (ancient) Greek boys:

Mike, Jason, Alexander. Had a good time attending pigs of a wealthy prince. Taught tricks to three of the pigs. One day a storm drove a pirate ship ashore. They hid the pigs from the pirates. But pirates found them and rounded up all the pigs -- except the three trained pigs. Then they find the three clever pigs. As the pigs were being taken away on the pirate boat, the boys blew a whistle for food. The pigs all ran to one side of the boat and capsized the boat. The pigs swam ashore, the sailor's couldn't.

"Persephone and Dermeter" (p. 212-218)

Ancient Greek story. Lovely Persephone taken as bride by Hades, etc. etc. Greek religious myth.

"Joanna Runs Away" (p. 224-234)

Joan[illegible] loves a horse that pulled a vegetable cart. She takes the horse from her owner to set her free; caught by owner. Joanna felt lonely -- mother worked all day. Talked with owner -- she would ride with horse; mother worried and glad to see her. (Story about loneliness for children.)

"Maxies" (p. 236-246)

Maxie lived in three small rooms in a city apartment. Lonely woman lives by a schedule of small household activities that unknowingly to her serve as helpful and friendly signs to others in the building. Feels unneeded and doctor comes. Really only feeling sad, lonely, neglected. Neighbors rally round saying how much they need her. For example, some overslept because Maxie's routines had failed that A.M. About loneliness in a big city apartment. But others aren't really her friend, just need her as alarm clock.

"The Beauty Way" (pp. 247-258)

Story of Navajos and their life. Family of Navajos. Told by girl -- about family life.

Did say Santa Claus visits at Christmas. Mentions rodeo, raising sheep, weaving. Rather disconnected, positive Navajo piece. biog; Minor Religious ref. Also refers fearfully to "Father of the Gods"; Indian religious dances.

"My Visit to the Dinosaurs" (pp. 262-272)

Visit to museum learning names of different dinasaures. Two girls and father visit museum. Brontosaurus, Triceratops, etc.

"Sea Otters -- The Animals that Came Back" (pp. 273-276)

Nature piece. Sea otters off California Coast -- almost extinct 100 years ago -- now back; their habits described, etc.

Allyn and Bacon. Standing Strong. (1978) Grade 6.
by Robert B. Ruddell, Virginia M. Reid, Dianne L. Monson.
19 Items; 1 Religion (R.C. neutral)

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"A Silver Sugar Bowl" (pp. 4-18)
Fictional-biographical story of Paul Revere -- young boy who became "great silversmith." Worked with his fater as apprentice. Lots of early instruction from his father. Learned craft. Then had to develop own designs. Paul makes his own design for teapot -- it is accepted by customer. Father-Son theme strong, also success for young Paul R.

"Midnight Alert" (pp. 20-35)
Revolutionary war story of Sybil Ludington (1777). Sybil rides out to look for her father, a colonel who is wanted by British. Later daughter Sybil rides to warn Revolutionary militia of the need to assemble and then go against British. Rode over 40 miles to warn militia -- big thanks from her father. Anti-Paul Revere ride ending.

"Benjamin Banneker" (pp. 44-54)
Brief biography of black Benjamin Banneker -- surveyor and scientist -- in Early America -- laid out much of the city of Washington, D.C. Brought up by Quakers (no reference to who Quakers were or what their beliefs). But said they influenced him strongly. In spite of his contributions there is no marker or award for B. Banneker in this country.

"Benvenuto" (pp. 58-76)
Paolo (12-year-old boy from a New York Italian family on Bleecker Street) comes back from summer camp with a baby green dragon. Wonder of wonders -- a baby dragon -- very friendly and lovable (of course!). Plead to keep him. Female reporter comes from Daily News. Carried a story next day -- Dragon Invades Greenwich Village. Threat by Health Department to evict; female lawyer defends Bruno family and the dragon. Popular support develops, letters pour in, movies, TV, etc. to keep dragon from being evicted. Go to court: black judge. City lawyer represents Health Department -- the heroine is the Brunos' lawyer.

The Dragon wins, heroine wins, everybody happy!

"UFO's -- Strange Things in the Sky" (pp. 79-91)
Historically oriented story of UFO material. Flying Saucers -- the UFO's examples of pro and con -- story is generally somewhat pro-UFO with convincing photos -- but qualified.

"Mrs. Pepperpot and the Puppet Show" (pp. 92-104)
Mrs. Pepperpot is a funny old woman who can shrink to the size of a pepperpot. She goes to theater, where she suddenly shrinks, and is picked up by the Puppet Man to be in his act. She reluctantly says OK. Story of sleeping beauty -- Mrs. Pepperpot wears blonde wig and plays Beauty. She ad libs with lots of advertising for local merchants. Audience laughs. She goes on giving advertisements and getting audience laughs (avenging herself on Puppet Man who had been rough with her) -- then runs off stage -- returns to normal size and goes back home on bus.

"How to be a Magician" (pp. 105-116)
Brief discussion of magic and being a magician; describes some simple tricks. Nine pictures = girl is a magician; five pictures = boy is a magician (2 black boys). Both examples of a trick -- girl magician tricking the reader; or boy.

"The Sea is an Artist" (pp. 138-143)
Photo-essay on how sea creates beautiful patterns in sand, water, rocks.

"Issac and Snow" (p. 146-160)
Story about a black boy named Isaac, a white female bottlenose porpoise, and a female marine scientist (Susan), an ecology type.

At first Isaac's story is not believed -- everyone sort of laughs or smirks at his claim to have seen a white porpoise. Isaac reads about porpoises (filled with stuff like "dolphins are closely related to humans"; "they communicate ideas through language" (p. 153).

Isaac goes out on water in boat looking for Snow. Grandmother worries about him. Then Snow finds him at the dockside. Isaac keeps diary of his sightings of Snow. Snow becomes Isaac's friend via frequent feedings and encounters. Finally Susan and captain of local boat visit Isaac and see Snow.

Followed by notes about a real white dolphin who became part of a sea animal act.

"Dolphins don't dump chemicals into the water" (pp. 163-169). short descriptive story, pro-ecology piece, Rachel Carson quoted. Clean up environment, etc.

"The Princess and the Admiral" (pp. 170-190)
Fictional tale set hundreds of years ago in Asia. Small country governed by beautiful princess ready to celebrate 100 years of peace, but hears enemy fleet is coming. Princess asks advise of three advisors -- three men -- but they are useless -- only point out that they have no forts, warships as "We have no men or women under arms.". So she turns to an old woman astrologer who says there is a new moon which makes for a special attraction to the earth.

Princess has her people cut down trees and use them as stakes in bottom of tidal bay and river. "The strongest men and women sawed through te trunks." The stakes or tree poles put in river bed when tide was out. Tide comes back in covers them. The enemy fleet with its disparaging and over-confident admiral sails in and his fleet is impaled on the poles when the tide starts to go out. Admiral rowed ashore to Princess who decides not to behead him but sends him and his sailors back by land to his Emperor. Admiral grovels before the Princess. "Told not to make unkind remarks about women and girls -- especially princesses." Then they hold their peace celebration.

"Talking Leaves" (pop. 192-200)
Story of Cherokee Indian, "Sequoyahs," who realized the value of writing and he developed symbols to enable Cherokees to write; led to publishing a Cherokee newspaper and recording of much oral tradition.

"Annie Sullivan -- All the Best of Me" (pp. 201-212)
Story of Helen Keller and her teacher. Annie came from Ireland. Annie loses her sight as a child. Sent to state poorhouse, then to special school for the blind where she learned Braille. Then got some of her sight back. Then asked to go south and worked with Helen Keller. Scene at water pump. Great closeness between Annie Sullivan and Helen Keller.

"Julie of the Wolves" (pp. 213-226)

Eskimo girl (13) called Miyax or Julie lost without food on north slope of Alaska. Very hungry -- had to ask wolves for food. (She knows it could be done because once her father had asked wolves for food and they had shown him.) Julie studied wolves to find out friendly signs. Interaction with big black male wolf. Wolves show affection for each other. Julie watches (likes wolves) and learns their behavioral code. Finally Julie puts leader under chin and is accepted.

"Seeing is Believing" (pp. 227-239)

Article discussing the activity of mime. Talking with body movements, face, etc. (mostly female mimes -- 8 to 4).

"Why People Wear Masks" (pp. 240-251)

Article on different reasons wear masks: to disguise oneself; to transform one's personality; to protect from harm. Examples include African masks, tribal and American Indian masks, carnival masks. Example festival masks in Venezuela and in Mexico on "Corpus Christi" day to frighten evil spirits (no religious reference at all), Mardis Gras in France and in New Orleans. "It is a festival on Shrove Tuesday, the last day when people can have a gay time before fasting and mediating during Lent. Other church days are celebrated with similar festivals in Europe and South America" (p. 249). Masks for protection = gas masks, hockey goalie masks.

"Section the Password is Courage." "The Stormy Life of Judy Neuffer" (pp. 261-265)

Female Air Force pilot, Lt. Judy Neuffer, who tracks hurricanes. First woman pilot to do so. Became "the first woman to penetrate a hurricane" (P. 263). Story of her life and her success as hurricane pilot.

"My Name is Benjamin" (pp. 266-277)

Story about a small city gang of four boys (mixed Hispanic and white). New small gang member tries to prove himself by doing daring and hostile actions, egged on by others. Finally, he is told to jump into water over his head, but he can't swim. He balks and stands up to the pressure. Helped by one other gang member. Says his name is Ben. Gang relents and accepts him without any more proving of himself.

"Elizabeth Blackwell" (pp. 278-283)

Story of Elizabeth Blackwell, first U.S. woman doctor graduated in 1849. "Because of the courage and perseverance of E. B. there are now thousands of women doctors serving humanity all over the face of the globe" (p. 283).

"Another Goodbye" (pp. 285-295)

Story of the American and Japanese (Nisei) during W.W. II. Army recruiter comes to Nisei Camp to get Nisei boys to sign up for own unit to fight the Germans. Advice is to sign up in spite of U.S. bad treatment of Nisei. Ken and Jim decide to go. Their own decision. Their going is hard on their family, but they accept.

Turnstyles, (the Keytext Program) 33 Items
The Economy Company, Oklahoma City, 1978 0=Religious
Grade 3

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"Funny Farms" (pp. 8-10)

Descriptive piece on what a fish farm is. Reference to fish farms in ancient China, southeast Asia, Hawaii, etc. Discussion of their ecological usefulness. No characters. Info; NR.

"How to Grow a Jelly Glass Farm" (pp. 11-15)

Information on how to grow various plants from seeds, indoors: yam, pineapple, orange; also grass in old shoes (sic), etc. Info; NR.

"The Gardener and his Sons" (p. 16)

A fable, with a moral lesson encouraging hard work. Characters: A gardener and his sons. F; NR.

"Jason and the Money Tree" (pp. 17-26)

The beginning of a story -- that the children are to complete themselves (at least to think what would happen next). Concerns a boy who does manage -- magic -- to make money grow on trees. Magical, goofy.
Characters: a little boy Jason (his dead granfather had left him an old $10 bill). F; NR.

"TV Thompson" (pp. 29-37)

Story about a boy who does nothing but watch TV: goes into the TV world, all commercials, etc. End: eager to read.
Character: "TV Thompson," a bookworm, various TV characters. F; NR.

"Women in the World of Television" (pp. 38-45)

Present various "real" women who work in television. Clearly fictitious characters given as real, e.g., "Lola Hall" or "The Early Beat," etc. All that these women need to be able to do, etc. Misinformation: says camera crew's job is to make "a TV studio look like a living room ... or Yugoslavia" (p. 41). Wrong!
But stress is on their atmosphere, etc.
Characters: Various women named, photos given as though they were real, prominent figures.
No men mentioned at all -- women doing every job. F; NR.

"It's Magic: What is Magic?" (pp. 48-53)

Information on how you can become a magician -- put on your own magic show, practicing tricks. (Useless skill!) "A Mind Trick" (pp. 52-53) Another trick (pleasure at deceiving, fooling other people!). Info; NR.

"Rhoda's Restaurant" (pp. 54-57)

Rhoda bad cook. Gets four wishes from "can genie" -- who becomes cook. Characters: Rhoda, can genie. (She doesn't begin to learn to cook right -- the genie becomes cook!) F; NR.

"The Great Houdini" (pp. 58-60)

Information on who the great Houdini was. Only thing he couldn't escape from was his own death. Biog; NR.

"The Forty-Ninth Magician" (pp. 61-66)

A king with 49 magicians in castle decides to have only one, to choose the best. The "best" is the one who shows him that "simple pleasures are the best magic of all." (Happiness turns hours into minutes, etc.). Characters: King, various unnamed magicians (all siblings). F; NR.

"Pioneer in Electricity, Lewis H. Latimer, 1848-1928" (pp. 68-71)

Concerns black inventor who worked with T. Edision and A. G. Bell. Hard work, etc. -- learned to do drawings for patents. Also worked in civil rights, etc. Biog; NR.

"The First Submarine" (pp. 72-75)

1622 -- first submarine by Van Drebbel, demonstrated in England, for Fludd and James I. No one knows how it worked. Hist; NR.

"Go-Cart Magic" (pp. 76-83)

Boys make a go-cart that flies (it has magic carpet as rug inside). Characters: two boys and Mr. Mugli (old Indian? man) and various. F; NR.

"A Few Not-So-Great Inventions" (pp. 84-85)

Various more or less useless inventions. Hist; NR.

"The Story of the Sewing Machine" (pp. 86-89)

Discussion of how the sewing machine was invented (by three men!) Hist; NR.

"The Real McCoy" (p. 90)

The expression comes from a black mechanic who invented a perpetual oiling device for machines. Hist; NR.

"What can it be?" (p. 92)

Invention of bicycle by German baron (with reputation for being a nut). Hist; NR.

"Keep that idea rolling" (pp. 93-94)

Further development of the bicycle -- no longer a "bone shaker." "So the old baron's idea wasn't so crazy after all." Hist; NR.

"The Race is on" (pp. 95-97)

Information on various kinds of bicycle areas and their history. Strategy of bike racers. No characters. Hist; NR.

"Speed King" (pp. 98-99)

New world record -- 200 kilometers/hour made by man almost 50! Characters: Jose Meiffret (used to working hard for things). Hist; NR.

"McWhinney at Grand Canyon" (pp. 100-107)

Woman scientist (goofy, unscientific) invents gas for bike tires that makes bike fly. Fools people -- makes them think she crosses Grand Canyon on a string, on bike: gets $1,000. Sends postcard to husband. Plans to fly south with the birds.
Characters: Professor McWhinney and various unnamed. Husband exists but we don't see him. F; NR.

"Future bike" (p. 108)

What bikes will be like in the future. They "may even float or fly" (you bet!!) F; NR.

"The Bugs: The Great Secret" (pp. 110-120)

Bugs as heroes -- a boy and a girl. Want to join the circus, using insects that are (you got it?) really humans (a white male and black female space-pair from earth). All this on another planet. Earth people described as "meat-eating insects."
Astronauts escape and take off from earth-leaving sad bug on other planet crying.
(Moral: We all look like bugs to others!?) Don't be prejudiced against insects!) F; NR.

"The Caterpillar with the Big Voice" (pp. 121-125)

Caterpillar goes into rabbit's house. When rabbit comes home and hears him in there he pretends -- yelling loudly -- to be a great giant. Fools rabbit, jackal, leopard. But frog gets him to come out: realizes that a great giant couldn't have gotten in there. (Don't be too credulous, easily fooled.)
Characters: Caterpillar, rabbit, jackal, leopard, frog. F; NR.

"Sammy's Zoo" (pp. 126-130)

(So dumb!) Girl and brother go to visit Sammy Watanabe's bug zoo. Sis sees a June bug help another June bug -- and it makes her want to help her brother on his math homework (she had refused to help him earlier on).
(Taking lessons in caring and sharing from the bugs.) F; NR.

"Datelines and Deadlines: British and Americans battle at Lexington" (pp. 132-134)

American newspaperman, Isaiah Thomas, friend of Paul Revere. One of the first war reporters. Hist; NR.

"Nelly Bly challenges round-the-world record" (pp. 135-139)

How Nelly B. beat the 80-days around the world (mostly luck...) Biog; NR.

"Winifred Black helps victims of hurricane" (pp. 140-143)

Female reporter for W. R. Hearst reports on great hurricane of 1900. Supplies came rolling in because of her stories. Biog; NR.

"Who's who on the newspaper" (pp. 144-145)

All the different jobs. No characters. Info; NR.

"On the field: Granny Ed and the Lewisville Raiders" (pp. 148-157)

Coach breaks back, granny takesover as coach. She shows the boys how to do it right. The basketball team makes it to their first state tournament. They win.
Characters: Granny Ed, her grandson (narrator), and various. F; NR.

"Toss Ball" (pp. 158-160)

How to make a toss ball -- old game popular with American Indians. Info; NR.

"Joan Joyce" (pp. 161-162)

About "talented Joan Joyce," who was great at soft-ball. Biog; NR.

"Fast Hand Kendia" (pp. 163-168)

Kendia is super at jacks: beats everyone. She gets beaten by a boy (sic!) -- Bill -- but Bill can be beaten by his sister "Little Flo"! F; NR.

Forerunners, the Keytext Program.
The Economy Co., Oklahoma, 1978.
Grade 6

19 Items
3 Relig. (Indian; Nativity; Egyption)

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"Werewolf" (pp. 8-13)

Kid dresses and makes self up as werewolf for Halloween -- gets in trouble. As he's taking make-up off, he begins to really turn into werewolf: swelling up. In fact, its an allergic reaction to chemicals: to hospital. Gets prize for most original costume. Char: Corbin, Mrs. Krazno (teacher), or various) F; NR.

"Dreams of Victory" (pp. 14-23)

Girl has role as litter (sic) in school play. Goes ice skating -- a young man helps her skate (!). She fantasizes she's in the Olympics being a star. Screws up the class play, which is dumb anyway. "Incredibly" - Pointless and inept story!! Has two separate -- and inane -- plots. Chars: "I" (girl, teacher, etc. F; NR.

"The Dog that Bit People" (pp. 24-30)

Family with a big airedale named Muggs, that bites everyone.
(odd: Why do they let this dog bite everyone??)
Chars: Muggs, "I", various other family members, etc. F; NR.

"Slither: Snakes" (pp. 32-36)

General intro. to snakes. Different kinds, etc., how they eat etc. Info; NR.

"The Snake Sitter" (pp. 37-47)

Girl wants to make money quick (to get parents anniversary present), so decides to sit for pets. Dogs, cats, snake: python. All escape briefly. Linda, friend Ken, mother, various. F; NR.

"Feeding a City" (pp. 61-67)

All about how food gets to the city, icebox cars, food flown in, etc.; cans, (a little history of canning), salting, dying of food; warehouses... No characters. Info; NR.

"Noise Pollution" (pp. 69-72)

Different kinds of noise pollution: aircraft noise, traffic noise, etc. Necessity for some quiet. Info; NR.

"The Superstar Diary" (pp. 73-80)

Girl lives on Superstar -- largest space station in universe. Keeps diary. No one out here is ever sad (no emotion). Earth is being turned into a universal park: asphalt and concrete all gone. (Inhabitants settled elsewhere.) Now it's all Africa (zoo) and American Indian land. And/but it's "real." She wants to go live on earth: discovers "feelings."

Chars: Dara, other Space Station kids, kids from earth (resettled here), etc. (odd!! pro-ecology, and pro-"nature" -- but disjointed, strange) F; NR.

"David Lichine" (pp. 82-85)

About new ballet, La Creation --- about creative process -- by David Lichine. "Ballet the greatest sport there is." Vs. early ballet training (shouldn't begin till age 10). Ballet should be supported by the government. Info; Biog; NR.

"Comanche Medicine Art" (pp. 87-92)

Comanche painter speaking. Description of "Medicine" which means vision of other world. Analogy to Revelation in Bible but misstated "A prophet was said to have come from another world or heaven to give people on earth vision, or a reason for being." [Nonsense!] Black Elk taken into Other World so he could see thing of great power and mystery.
"Each person must search within to find a vision," etc. All internal, personal -- pro-Indian. "The Medicine way."
Critical analogies to misstated Judeo-Christian tract.
"I am Camanche." Heavy Indian Religion; Biog.

"Robert Arenivar" -- Artist (pp. 93-97)

Young artist. Suggestion that stars were "set there by an artist's hand." Finally becomes an artist. Draws a Mexican Nativity scene with joseph wearing sombrero... Biog; Nativity scene.

"Sister" (pp. 98-110)

Doretha (13 years old) growing to see, hear "Lonnie and the Liberations." Fantasizes about how he will fall in love with her. Single parent black family; older sister doesn't come home at night. Dreams of love -- and Lonnie, happiness: getting away from unhappy life.
Chars: Doretha, mother, sister Alberta, and various.
(odd story for 6th graders!!) F; NR.

"Out of the Past: A Rich King of Old Egypt" (pp. 112-116).

Layers of the past: role of archeologists. Tombs, especially in old Egypt. Discovery of King Tut's tomb by Howard Carter, for Lord Carnarvan. Disc. of the tomb. Disc. of various pyramids. No characters. Info; NR.

"The Sacred City of Cats" (pp. 117-130)

Gareth, Jason's magical cat can travel across time. He takes Jason to mysterious land of Egypt. (Magic is secularized religion. This kind of spirituality is therefore "tolerable." Magic is clear rival to Judeo-Christianity. They can have Egyption religion -- cult of cats etc. -- goddess Ubaste of Sun and Moon.) All about cat-worship, etc. -- his cat gets taken over by Pharaoh etc. (No historical information being transmitted. All fastasy. Silly.) But even Pharoah turns out to be human. He learns that "not even Pharoah can give orders to a cat." F; Egyptian Religion.

"Youngest Landlord in Michigan" (pp. 132-134)

Fourteen year old (black) landlord. Freddie Simms. Bought old HUD house in Pontiac, Mich. He is saving money to buy more. He's been on "To Tell the Truth" -- stumped the panel. He does repairs etc. with grandfather. His father works for GM and is minister at Messiah Missionary Baptist church. They've taught their kids to be self-sufficient with the mother and grandparents, their encouragement "our family has really grown." Biog; Ref to Baptist Church.

"Nellie Cameron" (pp. 135-144)

A non-story about a girl who is considered dumb, who gets a very handy tutor to help her do better in school. Has an awful home life: Siblings who fight, no father apparently.
Chars: Nellie, Miss Lacey, siblings. F; NR.

"What Did You Say/The Tree of Language" (pp. 146-153)

What would things be like if people couldn't talk? Names and how they began. Origins of last names. Odd things about words (onomatopoeia, homophones, etc.) Info; NR.

"Women Pirates" (pp. 156-159)

Four women pirates. First is sent to a convent by Father's second wife. "She clipped her hair, put on men's clothes and hopped over the convent wall." But wasn't hanged because never attacked Spanish ships. Rather, helped when they were in trouble. Another runs away to sea with handsome pirate captain -- fight side by side. Later becomes pal's with the pirate's new lady friend ("who had taken her place") ..."a colorful time in history but no one is sorry that piracy is a thing of the past."

"Pirate Gold" (pp. 160-173)

Pirate boy leads pirate father's fellow pirate enemies across the sea (most implausibly!) to a "city of leaning walls" where he (falsely) claims that father's treasure is buried. He succeeds in duping pirate gang and escapes with old captains friend.
Chars: Boy "Java," father (pirate), rival pirate gang, Captain Judd (with whom Java was left for safe keeping). F; NR.

Ten Times Round
Ginn & Co., Lexington, MA, 1984
Grade 3 (level 10)

26 Items
0=Religious

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"Food's on the Table" (pp. 10-22)

5 sisters and a brother going to aunt's new apartment for supper. Mother will meet them there later. Aunt not there: note saying 'Don't wait for me. Go ahead and eat." The children wait: finish setting the table. They're getting hungry. So start eating: odd, not very much food. Then someone comes in: they are in wrong apartment. The lady is very nice, but Mother and Aunt (Lena) come up: are mortified, apologetic. The lady, and others are invited to come join big family party. F; NR.

"The Endless Hallways of the Airport" (pp. 23-29)

Theresa' family on way from L.A. to Mexico to see grandmother. She gets lost in airport, after going to retrieve keys. She finds family at plane gate: Father grateful to have "such a smart daughter," Mother glad she found the keys. F; NR.

"Pictures at the Airport" (pp. 30-33)

Children do murals on airport walls in L.A. Red plane, etc. "There was a family holding hands so that no one would get lost," etc. Children-artists had visited airport, then went home and drew... sent pictures to airport. Everyone very happy to have the pictures. Info; NR.

"The Volunteer Fire Team" (pp. 36-43)

Various volunteers (including mothers of young children who "scoop up their children and run for their cars." Peg Smith, volunteer, is a "barber." Gina a druggist. The Lugo's big house or barns may be on fire. Mother volunteers drop kids off with neighbor, etc. All head for fire. Put out fire. All go home contented. "The town has a good team to protect it from fires." The most unisex fire fighters ever seen! Mostly females put out the fire, drive truck, etc. F; NR.

"The Rice Bowl Pet" (pp. 48-59)

Ah Jim of Chinatown in San Francisco [All about California and New York -- no mid west at all!] Wants a pet. mother says "our family is big and our apartment is small." He can have a pet that will fit in his rice bowl. Thinks of all possible pets.
Shopkeeper gives him tiny puppy that fits in rice bowl. F; NR.

"Applesauce" (pp. 62-74)

Jessica (shown as black) has to give away kittens: cat "Boots" has had three. Friend Eve takes one. They go to see Ms. Johnson, who is lonely. They give her two. She is very grateful. F; NR.

"A Summer with Eric" (pp. 75-80)

Eric, blind, and friend Jon. They have a special code. They go fishing together. Jon describes things to him. Tell riddles. Play games together. They get a kitten. Their bicycle built for two arrives. F; NR.

"Bear Mouse in Winter" (pp. 86-91)

Bear mouse needs to eat good to make milk for her babies. Danger from owl, bobcat. Safe! Finds some seeds to eat, while resting. Back to her nest and family. "With tiny sqeaks of delight, the mouse babies welcomed their mother. She pulled them close"... Mouse babies go to sleep. F; NR.

"Animal Homes" (pp. 92-99)

5 little baby squirrels, get bigger. Their home. Baby porcupine, etc. Woodchuck. A little on "childhood" of various species. What their mother does for them; degree of dependence/independence. Homes. F; NR.

"Gifts of Laughter" (pp. 102-105)

Child [not stated whether boy or girl!] and father go to vist Zuni Indians. Old man Appa, while taking a walk (child likes to walk with Father). Hears laughter -- people all very nice among Zuni. O-M-A says he doesn't want to sell a ring the child likes -- but will "give it to you, because you are my fiend." Laughter: we are friends. F; NR.

"Zuni Silversmith" (pp. 106-109)

(Female) Jeweler has made design (inspired by shadow she saw on a walk). Picks night stone. Discussion of the silver she uses, etc. "her tools wait for her, to." Lots of hyperbole. Piece will soon "join the other works of art that earned her the title Zuni Master Jeweler." Biog; NR.

"The Goat that Went to School" (pp. 114-120; part II, pp. 121-127)

I. Hubert has a pet goat. Lives in log house on side of thunderhead mountain; has never been to school. Hubert is 10, has never been to school. Dying to go. Mother says yes, till snow comes. Then dangerous. To buy books, he works for neighbor. Neighbor gets him a goat, as payment! Gets to love goat. Needs new way to make money. Picks berries.
II. Goat eats, messes up berries. (Mother says "sell him!") Never manages to make any money. Goes off to school -- goat gets loose and follows him. Loves school. Last day of September starts home: snow! Lost -- goat leads him home! Gets to keep going to school with goat as guide. F; NR.

"Bats in the Dark" (pp. 128-131)

Bats-mammals. how they can find way in dark. Use of sound waves, etc. Different kinds.
No character. Info; NR.

"Gillespie and the Guards" (pp. 134-143)

Join the King's royal guards. 3 brothers (in far away land) with incredible vision. Can see through any disguise. Get very proud and haughty. Little kid Gillespie irritated by their attitude. Fools them by taking red wagons past the guards: they look at what's in the wagons, but what he is taking is the wagons themselves.
So the three guards get fooled (they're still famous though), and Gillespie is now famous too. And, gets big fancy medal for having fooled the guards. F; NR.

"Tools for Swimming" (pp. 151-160)

Ben Franklin and friend John. Ben Franklin wants to be sailor not candle maker like father. Studies frogs: makes 'frogman' feet. Don't quite work. (People laugh at Froggy Franklin. figures out how to get kite to take him across pond. No more laughing at him.
Keeps experimenting... Hist. Fiction; NR.

"Fossils Tell of Long Ago" (pp. 164-168)

Long ago, big fish ate little fish whole. Then died and sank: became fossil. Explains how this happens. What fossils tell us. Info; NR.

"The Clay Horse" (pp. 186-195)

Mateo. His mother one of finest potters in their village in Mexico. Mateo loves a horse named Panchita -- wants to make a good clay horse figure. Panchito is for sale: he wishes he could buy her. Mother must go see grandmother who is sick: Mateo must do various chores while she is gone. Tourists come to see how the pottery is made. Mama is still gone. He makes a beautiful horse. Mama arrives, is proud. He will make more horses so that he will always remember Panchita. He will "become one of the five potters of the village." F; NR.

"Horses" (pp. 196-199)

A little on how horses were domesticated; then raised; trained. Circus horses. Ride on backs. "People still love horses." Info; NR.

"Dream Dancer" (pp. 202-215)

Caroline goes every year to stay with grandfather for summer. Grandpa works making furniture for Mr. Judd; she works in Judd stables, and she gets to pick a horse to ride in 4th of July picnic.
Grandpa is being forced to retire (at 70). Caroline ready to ride horse Dandy. Then sees old geezer of a horse named Dream Dancer. fixes him all up. Takes him in parade. he's an old circus horse and dances to music. mr. Judd hates waste: will use old horse for summer shows for children.
Mr. Judd gets message: will keep grandpa on: he's not too old: best furniture worker around. F; NR.

"The Very Last First" (pp. 220-226)

Eva is an Inuit living in Quebec. Her people often walk on bottom of sea, especially in winter, to get mussels. She's going to do it alone for first time.
(The tide is out: she's going to walk under the ice, not under water.)
She is afraid. But goes: collects lots of mussels.
Enjoys it down there. Comes up. She and mother walk alone hand in hand.
It was fun down there. F; NR.

"Linda Richards" (pp. 227-233)

First nurse trained in America. (Father and Mother died: she tended them. Dr. saw how good she was at it.) Eager to learn how to care for sick.
Goes to live with grandparents on farm. Takes care of animals. Then starts to go with Dr. Currier on sick calls.
She treats, alone, sick boy with high fever. She's afraid but does give: words of praise from Doc. F; NR.

"Mary Joe's Grandmother" (pp. 236-244) [Shown as black.]

Grandma lives out of town, won't move into town. The children take turns staying with grandmother for several days at a time. MJ's first turn there.
Snow. Grandmother falls: hurt. MJ cares for her, brings her coffee, etc.
Needs to go out in snow for help. (Grandmother has no phone.)
Finds snowplow; it'll go for help. All is well. Parents and brother arrive.
F; NR.

"The Queen Who Couldn't Bake Gingerbread" (pp. 248-259)

King Pilaf, has hole in sock, etc. -- wants to marry. "She should be beautiful... Wise enough to help me rule." And "know how to bake gingerbread."
Princess as wise as beautiful! Madelon can make perfect little almond cakes, but not gingerbread. So... other possibilities rejected too... King meets a princess, Calliope, who is wise but not beautiful, who wants a man who can play the slide trombone. They like each other, decide to get married anyway. But one day get mad: too bad she can't bake ginderbread; too bad he can't play the slide trombone. They're both mad, then sad. Then good smells, sounds. She learns to play s.t., he to bake perfect gingerbread. [Ah, role reversal... He turns out to be the Queen, she the King...] F; NR.

"Pancakes Around the World" (pp. 262-267)

Various kinds. Recipe. No characters. Info; NR.

"Great. Aunt Pippa's Pizza" (pp. 268-278)

Aunt Pippa making pepperoni pizza for Frederic's 10th birthday. He takes Dragon Path -- dangerous shortcut) to get to her cottage. Meets Dragon who wants Frederick. Good for dinner. Dragon lets him go tell Aunt Pippa good-bye. Aunt Pippa, when she hears, is angry at Dragon. She makes her pizza super hot -- "dragon insurance." "Now let's go," she says. He's sad: Dragon will eat them both. Aunt Pippa breaths fire on the Dragon -- fire, then fireworks, etc. "I am the dragon-eating woman of the woods." Dragon, amazed, frightened: runs away. They go have pizza in peace. F; NR.

"Elizabeth the Treasure Hunter" (pp. 283-320)

Elizabeth and Father (Papa) on beach. Elizabeth interested in idea of pirate treasure. Mama packs them "treasure" (=lunch).
Meet professor Eckleberry and grandson Charles. Professor buries "treasure" for them and gives them clues (not map as requested). Charles helps them look. (Learn various bits of lore as they search, from Papa.) They find the treasure (beautiful goose), have lunch.
Keep varius treasures -- creatures from beach. F; NR.

Flights of Color
Ginn & Co., Lexington, Mass., 1982
Grade 6 47 Items
1 Greek Religion

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"Trail Boss" (pp. 11-21)

12 year old. Emma Jane [yes-sir-ee-bob] is the brail boss -- taking her family's herd of Longhorns on their journey from Texas to Illinois. (Her father is dead. Father drives wagon with little ones; she and brother Marty herd the cattle.) Opposition from farmer as she herds cattled over his land -- but opposition turns (natürlich) to gudging admiration for her competance, spunk. (They're on their way from Waco, Texas, to Chicago, currently in Missouri.) More farmers up ahead, to stop herds: she has to figure out how to out maneuver them (the way PA would have done. He says to her, as he lay dying "You can do it, Emma Jane!") Farmer friend helps her, as she takes herd across bridge at night...
Chars: E.J., brother Marty (no age given), Ma, Farmer; various other characters evoked. F; NR.

"Tale of a Ghost Town" (pp. 21-27)

How ghost towns occur: why towns are born, why they die. E.g. 1848 gold rush: many move to Pacific coast. "Some religious groups moved there because they grew tired of being bothered by unkindly neighbors."
A particular case: couple in Salt Lake City, Utah. He (Peter Sherlock) wants to go dig for gold, "But he had reckoned without his wife, Jeanette. She snorts etc. -- wants to go, not dig, but build a hotel, etc. In Sought Pass City, Wyoming, they build a hotel with restaurant: "she" greets and lodges hundreds of these hungry, lonely people for 25 years. "She enjoyed her neighbors, especially our Esther Morris, who... believed that women, who did so much of the work in a new community, should have a voice in the way it was run. She managed to put her idea across, for in 1869 the Wyoming legislature became the first in the country to give women the right to vote."
But train built elsewhere, gold gave out, etc. Town becomes ghost town. Now restored by State of Wyoming. Biog; Religion = ghost town reference only.

"A Wind to Seep the World Clean" (pp. 30-43)

Ramon, Shepherd, a boy, and burro, sheep dogs. Big sandstorm coming; it comes. Long talk by of old Ramon on the wind -- "never angry" but just "big and strong," etc.; sometimes it wants "to try to sweep the whole world clean" old Ramon -- as they crouch behind boulders -- tells boy of how he once teased, then outsmarted a big bull; clearly not a true, but a fantastic tale. Finally, storm gone (when story over); world has been swept clear. F; NR.

"An American Woman's Daring Exploit" (pp. 46-51)

First female pilot to cross English channel in an airplane (a different "frontier"). She tells her story in Leslie's Weekly. She flies in a new machine, with an untied compass, in the fog. [Bright? No...] She should have flown on Sunday, a beautiful day. "But I have made it a rule not to fly on Sunday." [No explanation of why...] When she can: fog. She lands on a

beach in France (can't find Calais).
Chars: Harriet Quimby, a few friends.

"A Short Drive to Dover" (pp. 54-61)

Pott family and their new used car Chitty-Chitty-Bang-Bang. Going to the sea: lots of traffic. Commander Pott driving. Car takes off as a plane. A magical car. They fly along toward Caterbury Cathedral... F; NR.

"You Can't Get Your Car Off the Ground" (pp. 61-65)

What makes a plane fly: shape, etc. No characters. Info; NR.

"The Wings of the Falcon" (pp. 65-73)

Here on the moon humans have learned to fly like birds ("falcon flying") with nylon wings, etc. Kevin flying vs. opponent Mike Haruna. A race, etc. Kevin would have won but let's Mike win (will make Mike feel good). F; NR.

"The Remarkable Education of Laura Bridgman" (pp. 76-83)

LB has arrived at Perkins Institute. Nice man begins to teach her about the "magic of language." Tells about her babyhood, scarlet fever. But very cheerful, active. Dr. Howe hears about her, comes to take and teach her. How hard to try to teach various ideas, etc. All that she studies, etc. Sense of joy. She learns to help other pupils. Her achievements an inspiration.
Biog; NR.

"You Can Win Them All" (Jesse Owens) (pp. 86-92)

Relationship between Jesse Owens and his coach Mr. Riley who taught him how to win "victory over yourself." The determination should be all on the inside (not in the face); be an athlete, not an actor.
So, Jesse loses a race -- but Riley says he won (he gave his all, and more: he beat himself). Someday he will go to the Olympics. Biog; F; NR.

"Storm Along Goes to Sea" (pp. 98-107)

Little boy Alfred Bulltop Stormalong knew as a small child that he wanted to be a sailor; made "sailor's knots in the yarn his mother made on her spinning wheel." Mother doesn't want him to be a sailor.
He is a giant -- 2 fathoms (12 feet) tall at age 10.
He tries to make someone else's house into a boat: it sinks. Leaves home; signs on Silver Maid as cabin boy, to China. Goes down under the boat to fight a ? (monster-like octopus); ties it up in knots. Built a big ship for himself -- lumber shortage throughout the country. Bliss for Stormy. But he wanted to build enormous ship, in the sky: he did; its shadow causes the eclipse of the moon.
Chars: Stormalong, his mother, captain, various others. F; NR.

"An Island is Born" (pp. 107-113)

Islands appear and disappear. Birth of Island in North Atlantic, November 14, 1963. Seas rolling, sulpher smell. Smoke coming from under ocean. Fishing boat Isleifur and then others witness: near Iceland. An island appears, grows, etc. Birds, seals etc. arrive. Plants. no chars. except various unnamed sailors and scientists. Island named Surtsey (after giant in Norse legend who brought fire). History; NR.

"The Castle Under the Sea" (pp. 116-127)

Peaceable people in island kingdom -- good, happy -- vs. wicked water Prince who hates good things; does them harm; raises cruel fish, etc. Water Prince lives in castle under sea. Has seized good king's son Valma, and holds him prisner.
Sweet little Milna's; her daddy is king's gardener. (She is loved by all.) She is perfect; honest; fearless. she can rescue you know whom. Only she. (Because she's perfect ["has never done an unkindness"] -- and Water Prince's magic can be undone...)
She gets in -- just by being her sweet truthful self. And, the whole wicked place just pops like a bubble. Bad Prince flees. Valina lies sleeping. She wakes him up and they go home hand in hand. Sleeping prince story. F; NR.

"My Friend the Grouper" (pp. 130-136) (by Cousteau)

Diver Luis Marden makes friends with a big grouper fish; he and other divers teach it tricks, name it Ulysses: gets sick from eating meat bag; then well again. he became a friend, etc. They look forward to seeing him again. True Story; NR.

"The Wheel on the School, Part 1" (pp 138-147)

Dutch village, Shora, where storks were people's friends. But storks gone. Lina (the only girl: 5 boy students) has the answer to stork's absence: no wheels on the sharp roofs. Lady teacher encouraging: they will make a dream come true. Lina finds a wagon wheel, under a boat lying stranded. Boat belongs to old Douwa.

"The Wheel... Part 2" (pp. 148-157)

The wheel had saved old Douwa's father's life. (Boat had overturned at sea. Father saved by hanging on to wheel). Old Douwa and Lina get the top wheel out together, just the two of them. (She's strong, and brave, etc.) Her mother (and other women) screaming on the shore. Lina comes to appreciate old Douwa ("I didn't know people were funny when they were old"; he's calm, patient, etc.). They get the wheel. F; NR.

"Nancy Seagul Saves the Day" (pp. 160-161)

Nancy Seagull in Scituate, Mass. "is a real hero these days, in the tradition of Paul Revere and all the celebrated figures of history who carried crucial messages." An old lady falls off the side of a cliff. Seagull goes and makes ruckus, until her sister comes to see. F; NR.

"A New Land, a New Life" (pp. 164-171)

Maiju (girl) and family leaving Finland to come to America on big boat: Gol. The're going to Minnesota.

Father telling her about importance of sauna and sisu: "courage," etc. "Finn and sisu are one."
She likes "Isa" (Father) and "Aiti" (Mother) - better than "ma", "pa," etc
Importance of family ties: cousins, aunts, uncles.
Argument (remembered) between grandfather (who wants family to stay in Finland) and father (who wants to go: opportunity...).
Love for Finland and for new country - America. F; NR.

"The Voyage of Dove" (pp 174-184)

16-year old boy Robin Graham and 2 cats sail on Dove for 5 years. Before he gets off girlfriend kisses him. "Then my father came aboard. He looked ill at ease, uptight, and when he put out his hand I noticed it was trembling. He said something about seeing me in Hawaii..."
His diary: beauty, home-sickness, porpoises.
All that he has learned... various, e.g. "people are pretty insignificant in the universe; like specks of dust." True Story; NR.

"Weird and Wacky Inventions" (pp. 190-191)

three inventions, e.g. self-waiting table. (2 men inventors, 1 woman) Info; NR.

"How Can I Improve It" (pp. 192-195)

How inventors come up with their ideas: Margaret Knight who works in a cotten mill: figures out a way to prevent accidents on looms. She has always loved tools, more than friends.
More inventions: square bottomed bags her claim to fame. More than 25 patents...
Another inventor: (black) Granville T. Woods; loved to make machines. Helped prevent train accidents: special telegraph system. A newspaper called him "the greates electrician in the world" [seem likely to you?] Biog; NR.

"The Truth Comes to Light" (pp. 196-203)

A turtle family -- Aunt Myrtle, brother Witherspoon, and "I" question: why haven't turtles invented cars, etc., etc. it was really Uncle Herman who gave T.A. Edison the idea for the light bulb. (Pretext for discussion of who, Edison was, what he did, etc.) [Ridiculous story -- not worth the recounting.] F; NR.

"Making A Camera" (pp. 206-208)

How to make one. Info; NR.

"Images on Paper: William Talbot and the Camera" (pp. 209-213)

How William Talbot -- accompanied (?!) by his wife Constance -- used the camera obscura, then invented the camera; just negative images, then positive... (Certainly implies that Talbot invented camera -- no other names mentioned.) Biog; History; NR.

"The Glorious White Washer" (fun Mark Twain) (pp. 218-220)

How Tom Sawyer suckers the other children into white-washing the fence for him. (He has a nice, good, idle time "... and learns that "in order to make a person want something, it is necessary only to make the thing difficult to attain." F; NR.

"Mama and the Doctor's Wife" (pp. 226-235)

Pa is unconscious, needs a brain operation immediately. All the relatives have donated their money. But the doctor is French and his greedy wife makes the financial arrangements: $300. in cash on the barrelhead, or no operation: (Heartless frog lady). Mama gives all she has -- then also promises a man to do alterations to doctor's house well. Outwits French lady: the man is Pa. Dr. Beauchamp (the specialist) "salutes" Ma for her wit, and promises the operation will be a success. F; NR.

"The Banks of the Sacramento" (Jack London) (pp. 238-247)

Young Jerry (14-year-old boy) works with father. Old Jerry [no mother mentioned], running ore cables across Sacramento. Father away. A couple has to cross over: emergency. Rain and heavy clouds. Couple gets stranded in middle, over chasm. He goes out on cable, with rope, etc. Fixes what was broken, couple is saved, he's safe: he sobs; relief, etc. and thankfulness. Just sorry his father wasn't there to see him.
Chars: Jerry, couple (Mr and Mrs. Spillane). F; NR.

"Dangers Underground" (pp. 252-261)

16-year-old boy explores cave alone; big mistake!: hadn't told anyone. Sees beautiful, interesting things, etc. But gets lost. As bats fly out, he can follow them. Boy turns out to have been George Washington. Biog; F; NR.

"Mary's Monster" (pp. 262-269)

Many Anning (of England) collects fossils which she sells to summer visitors. She is 12-years-old. She finds an enormous skeleton in wall of cliff. A great scientist comes: "This is a great discovery you have made lass!" Was finally named Ichthyosaurus. She makes other important discoveries later. She was extraordinary: "No other woman of her day made the study and selling of fossils her full-time profession."
Chars: Mary, brother, scientists, etc. Biog; NR.

"The Search for Tutankamen" (pp. 272-279)

Howard Carter goes to Egypt at 17 years old. Fascinated by Egypt. Has Lord Carnarvan's backing. H.C. discovers where the tomb is after years of digging. He gets in: incredible riches, etc. All has to be taken out carefully, photographed, etc. Then burial room. What was there? A little about young Tut's life. Biog; NR.

"The Lesson" (pp. 282-292)

Young Rudi who wants to be a real mountaineer, mountain guide, goes climbing with older man -- climber, cook -- Teo, who gives him lessons: practice in climbing; then knot tying, etc. Rudi had recently taken chances -- had had to be rescued by uncle. Teo then offers to climb with him, though Teo is semi-crippled: will entrust himself to Rudi. He saves Teo's life several times. "Not bad," says Teo at the bottom. F; NR.

"Learning Is Like That" (pp. 293-300)

Maria Luisa in school in San Francisco; she is in danger of failing. She realizes she is a dreamer: doesn't really pay attention. Starts paying attention. As soon as she wants to help someone else solve a problem she begins to understand. F; NR.

"Blue Jay and the Moon" (pp. 306-309)

Smart-ass Blue Jay rushes off to the end of the world to waken the moon. (All this in Indian legend of course.) He's too haughty to take any advice. Ends up being punished by permanent bump on forehead (crest) and can now only say "katchi!" Should have taken advice! F; NR.

"Flying to the Moon" (pp. 310-321)

Michael Collins tells of trip with Armstrong and Aldrin. They dress, etc., prepare for lift-off; take-off. Details on trip, etc. Weightlessness. How the earth looked. Moon gets huge. Landing etc. -- all successful. They start for home: earth looks beautiful. Biog; Info; NR.

"Cranes in My Corral" (pp. 330-337)

About a "rough, tough rancher "who has a lot of sandhill cranes -- and he does the sandhill crane dance secretly with them (while he should be doing his chores etc. on the ranch, often). He has to hire an extra hand to help out. The hand is appalled at the "birds," mortified to be asked to milk a cow. The cranes tease and torment him (steal his socks, etc.). But the rancher finds him, too, dancing with the cranes.
Rancher, wife, hand (Walt). F; NR.

"Mysteries of Nature" (pp. 340-345)

(Even scientists cannot explain life's mysteries.) How bees (etc.) can fly; goldfish, etc... No characters -- other than cat that finds its way home, over 300 miles. Info; NR.

"Baucis and Philemon" (pp. 350-357)

Greek myth. Good and bad people in the world. "in those times, Zeus often descended from Olympus to Earth in order to test its inhabitants. Were they faithful in their worship of the gods? Did justice prevail among them?" Zeus and Hermes disguise themselves to visit earth. Look cruddy; all servants turn them away; will assist no strangers. Zeus angry: he is god of beggars and travelers.) But kindly old couple, Philemon and Bancis, welcome them, etc. Honor and feed them. Poor but not apologetic. Miracle: old folks realize that the amount of food doesn't diminish: they are in the presence of gods. Their house is transformed into a temple of the gods. They are keepers

of the temple. Then, instead of dying, grow into two trees, wound together: an oak and a linden: united forever.
Chars: Zeus, Hermes, various surly servants, Phil and Bancis. Greek Religion; Myth.

"How to Become [you ready?] A Magician" (pp. 360-366)

How to become one: basic tricks etc. No chars. Info; NR.

"Houdini" (pp. 367-379)

Erich Weiss, future Houdini, as budding young magician, with rich friend Joseph. Also, a very good swimmer. Reads all about the great magicians. Joseph leaves him money to buy magicians equipment and buys book: secrets of great magicians. Robert Houdini. New sense of dedication. Takes home Houdini. "Someday the whole world would know that it was rightfully his." Determination. F; NR.

"Yes, But Today is Tuesday" (pp. 385-396)

Armitage family: very unusual things (magic) happen there on Mondays. (Parents and Mark and Harriet, children.) But this happened on a Tuesday: a unicorn in the garden. Police come: a unicorn license is very expensive. But gold falls out of unicorn's tail as they comb it. name it Candleberry. Have it shod, ride it: it can almost fly. They see little old man in red cloak who accuses them of stealing beast. They refuse to return it -- he does magic: wind, etc. Blows them away, blows in 100 more unicorns, into garden. Mr. Armitage has a fit: his beans and peas will be trampled... They give away the unicorns as plough horses, etc. Eventually children return (that night): had been blown into the sea, a submarine came up under them, etc. -- got to beach, etc, etc. Rode home on Candleberry. They must go straight to bed: it's Tudesday (not Monday).
Chars: Hamet, Mark, (somewhat dotty) parents; unicorn, magicians, etc. F; NR.

"Magic and the Night river" (pp. 397-407)

Japanese boy, Yoshi, with grandfather: fisherman. Boat belongs to Kano, whom they don't like: "big and strong, and he talked with a strong voice;" mean. Only cares about counting the catch (he gets half). They use cormorants to fish with. (Yoshi loves his grandfather very much.) Another boat rams theirs, cormorants get tangled. Yoshi lets them all go (with grandfather's nod). but the birds come back anyway with their catch. (Other people's birds don't come back.) Kano says "The old man has magic." Grandfather is getting weaker all the time, but Yoshi is getting stronger: "together we will have many nights on the night river." F; NR.

"A Colorful Symphany" (pp. 414-421)

(In a magical land, Milo has met a clock-dog, and amazing boy Alec.) Sunset -- indeed all color -- presented as an enormous symphany orchestra, with conductor. A concert that you don't hear, but see. Conductor: chroma the great. If he doesn't conduct -- there is no color: world all black and white. Milo, instead of awakening chroma, tries to direct the orchestra himself. All gets out of hand: nothing the right color. A week of craziness

goes by. Finally Milo drops arms; stops. Wakes up Chroma, who never knows about the lost crazy week.
Chars: Milo, Alec, Chroma. F; NR.

"Pablita Velarde" (pp. 422-425)

Native American (female) artist. Painter; paints customs, (dances, etc.) of her people, the Pueblos. Her teachers: Grandmother, Dorothy Drum. She loves to paint Pueblo women, molding clay jars, etc. She gest her aged father to write down the old stories he told her. She wrote them up, did pictures. (She loved to watch her father tell stories to children: did old father painting.) "She has helped preserve ideas and customs of native American people." Biog; NR.

"In the Faces of Children" (pp. 427-429)

Tom Feelings (black) artist, drew children in Brooklyn. Increasingly interested "not in accuracy but in feel." Went to Ghana, as illustrator for a publishing house. Loved the glow in the faces "that came from within, from a knowledge of self, a trust in life." He'd seen this same glow in children's faces in America. In Ghana, he loved the close relationship between parent and child. "The small child travels everywhere on the parent's back. African families are large and all the extended family gives the children a sense of security. As they grow older, the children have chores to do. They take to tnese responsibilities seriously."
"Africa turns all knowledge into a living experience." Biog; NR.

"Photographing History" (pp. 433-437)

Mathew Brady, photographer. Abr. Lincoln = "half alligator, half horse" -- comes to have picture taken. RB has taken photos of many famous folks. "Brady had taken the picture of almost every president since John Quincy Adams." Brady likes to take picture of everyone important and rising stars. Very popular: status to have him take your photo.
Tells how photos were taken in those days... "Brady had preserved the man for all generations to see. Lincoln would never appear quite the same again." Biog; History; NR.

"Her Writing Comes from Her Heart: An Interview with Julia Cunningham" (pp. 441-446) [who's she??]

She wrote Burnish the Bright, etc.
She started to be a writer at about age 9. It took her a long time to get published: 11 years. One must not get discouraged by having things turned down. Keep trying! Yes, she always has an outline -- but doesn't always follow it. Things have to come out of our heart. Advice: keep practicing. Very important to have habits: don't wait for inspiration. Just write, regularly. She likes to give her stories happy endings -- always a "little light at the end of the tunnel." "I like to see a life somewhat resolved." List of her tools, etc. Biog; NR.

"Gold is Where You Find It" (by Julia Cunningham) (pp. 447-454)

A fox and a mole. The mole is different from other moles; unable to be

moleish. He can see. Likes to look. He's been banished. Fox says mole can serve him -- mole needs emplyment.
Mole's name is "Maybe." Fox wants him to find gold hidden in Mr. Sting's garden -- will give mole 1 share, keep 9 for himself. Mole digs all night, heroically. No luck, fox comes to love, appreciate mole. They share their lives, etc.
One day they go back to Mr. String's field -- now ablaze with great sunflowers. Mole had sown the seeds, by accident, as he dug months before. They had "found" the gold, great hilarious laughter -- shared.
Chars: mole, fox. F; NR.

"This Flood Was One for the Books" (pp. 456-459)

Library: water pouring into basement, from underground pipe. 46,000 books damaged. Catastrophe. How to prevent mildew in time? Had to be frozen fast. Complicated. Many volunteers: becomes a community project. Once frozen, then how to freeze dry, etc. No chars. F; NR.

"The Blind Connemara" (pp. 478-523)

Girl riding horse, does such a nice job she's hired to teach children to ride. (Name Rhonda; stable-owner Mr. Malley) She just loves horses.
Beautiful connemara poney in the stable. Belongs to Sally. Pony turns out to be going blind. Sally is impatient, "She wants things now -- not tommorrow." But Rhonda will learn to be the pony's eyes (as Malley had once been, to a pony he loved). She trains him by voice.
She enters pony in show at home for handicapped children. She doesn't win: there's a jump. But eventually she even trains blind pony to jump.
Praise for her and she praises pony. "He's so wonderful, so trusting and brave."
Pony becomes symbol for courage in the face of adversary.
She's going to new meet. With her parents: car breaks down (father isn't much of a mechanic). She has to ride the rest of the way on the pony -- 6 miles. Horse wins: handicapped kids all there to see it. F; NR.

Ring Around the World
Harcourt Brace Jovanovich, New York, 1983
Grade 3 (Level 9)

26 stories
2=Religious
(1 mentions San Salvador
but no translation;
other mentions cross
of sticks as message)

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"How Things Came to Be: How the Camel Got Its Hump" (Kipling) (pp. 10-16)

When world was new. Camel supposed to work like other animals. Man and other animals angry. Man talks to Djinn [This is terrific writing. Why not *more* like this?] Camel says only "Humph." Djinn gives him a large humph -- now called hump. F; NR.

"The Counting of the Crocodiles" (pp. 17-21)

Hare on island of oki wants to go to mainland: he's bored. A crocodile wants to eat him. Quarrel: hare says he is king of hares, rules over more hares than there are crocs. Croc roars its a lie. Crocs all rise to surface, hare has them line up, so he can count them. They form a bridge to mainland. He points this out as he jumps off last croc -- and it bites off end of his tail. He's "safe", but lost his tail by talking too soon. (Tail used to be long, bushy). F; NR.

"Anna and the Baker" (pp. 22-35)

Anna owns a store and works very hard, but cheerful. Lives next door to money loving baker -- loves to count money. Wants to charge Anna for *smelling* his baking goods. She laughs and laughs -- then everyone in town *laughing.* Baker goes to see judge (a she!) who says she'll go over case fairly, etc. Anna must come to court with 5 silver coins: her friends get together and give her the coins. The judge lets the baker feel the coins -- we are made to think he's gotten them, won the case -- but that's *all* he gets, to feel them. All laugh and laugh with judge.
[This is a medieval tale -- rewritten. Schmucked around with for ideological reasons: Woman judge completely anti-historical, etc.] F; NR.

"Yuji and the Ocean" (pp. 36-43)

Yuji in forest of Japan bored with being there. Magic bamboo plant. He climbs to top of plant, which begins to walk to ocean -- people screaming "stop the monster." They follow Yuji and bamboo tree. He ends up on shore of ocean -- which they never even believed existed. [*Very* stupid story!] They all love shore. Yuji makes boat of bamboo tree.
'Since that time, Yuji's people lived both in the forest and at the shore -- they were no longer afraid of change. As for Yugi, the story tellers say that he found the end of the ocean in his bamboo boat. No one knows for sure."
[Dumb!] F; NR.

"The Cattle Egret" (pp. 44-49)

Nupe, cattle egret lives with herds of cattle. Wasn't always that way. Long ago a great drought: details. Chief Kanda, seeing despair, offers to make anyone who finds water the chief of his kind (person, animal, etc.). Nupe goes off, with cheers to look. Pecks in dry river bed, pecks, pecks... Then water. Bravo. Nupe chief of kinds? -- No, Nupe "wants to have a free life." Just wants a herd of cattle to live with -- "such lovely, quiet beasts." To this day, cattle egret still live happily with cattle. F; NR.

"The King Who Was Never Wrong" (pp. 66-71)

Clever Elsa lives in Baffia that has king named Herbert: good, but bad habit: never admits he's wrong. Says he's always right. Who can show him he is sometimes wrong [guess who?] Elsa shows him an impossible figure of stairs that doesn't have a top step -- as king says all stairs do -- so there! Etc. He's "wrong" three times. He learns his lesson. F; NR.

"Mystery of Oak Island" (pp. 72-79)

Treasure of Oak Island: Still buried; people digging for 200 years; not even sure what is buried.
1795 -- 2 boys dig in hole on Oak Island. Just East of Canada. Dig, dig, find wooden floors.
In the past, strange stories about goings-on on the island. 1803, another man digs, etc. Treasure pit goes way down... 2 tunnels. (All quite complicated.] Various diggers (men). People still at it. History; NR.

"Unbelievable Animals" (pp. 80-86)

Longed-lived (turtles), high jumpers, etc. etc. No chars. Info.; NR.

"Harry Houdini" (pp. 87-92) [Again!!]

H.H. great magician. Many people thought he had magic powers. "People often want to believe in magic; they want to believe that there are persons who can do the impossible."
Great escape artist. How did he do it? Tiny picks?? Package crate escape. How done ? People insisted he used magic -- but he always said no, just tricks. Biog; NR.

"Camel Girl" (pp. 98-105)

Fallah lives on desert with family (mother, father, brothers, and sisters). She helps drive camels to well. Camels "ghastly" -- "impolite and mean." Fallah in charge of a little one: it goes and lies down instead of walking along. She talks to it sweetly, then loudly, then pulls: it ignors, then knocks her flat. She finally lures it with water on a cloth. Father: humorous, "You're the fastest camel driver of all." F; NR.

"Art Around the World" (pp. 108-114)

About art, etc. Eskimo artist's drawing: "what does it tell you about Eskimo life?" How done. Mexican artist's work. African artist. Henry Moore "Family group": "What feeling has the artist sought to give about the family?" Yugoslavian picture, of countryside. Japanese picture. Info; NR.

"Robin and the Sled Dog Race" (pp. 115-129)

Robin (girl) going to race with her 3 dogs -- against Mark Woods. She has trained them very well to obey. Mark Woods dogs are bigger, but obey less well. In the race: his dogs pull over: a moose! Hers go on. She stops to send help back to MW, -- but he catches up with her. But she wins by 2 seconds. [Wow: She gets both to come to his rescue and beat him!] F; NR.

"Wee Gillis" (pp. 130-141)

Wee Gillis is Scotland. His real name requires 7 words. But called Wee Gillis. Mother's folks Lowlanders, raise sheep; Father's Highlanders, hunt deer -- W.G. can't decide which to be: both sides think other is silly. Tries both -- learns to be good at both: strong lungs now, from yelling at sheep and holding breath around deer. Which to be? Uncles want him to choose, for all time: Uncles argue and shout. Then bag-pipe player comes along. Sad because his new pipes too big for him: he's not strong enough to blow 'em. W.G. plays bagpipes: welcome in both Lowland & Highland -- mostly stays in between and plays "biggest bagpipes in all Scotland." F; NR.

"Taro and the Tofu" (pp. 144-158)

Taro eagerly awaiting tofu seller (he lives with mother). Tofu man no come. Taro goes out to buy curd for mom and gets it. Then to candy store: run by lady who always said, "Good girl" or "good boy" without looking up. "It was one of the seven wonders to Taro how she knew a boy was a boy -- or a girl a girl -- without looking at them." Realizes tofu man gave him wrong change. Voice of conscience: inner debate. Takes change back, and also gives a little chocolate to tofu man's sick grandson. Goes back to candy lady! She looks at him "good boy." Runs back home. He feels warm inside. F; NR.

"Story of Christopher Columbus" (pp. 162-170)

About C.C. when he lived. His 3 ship's. Sailors forced to go: choice: release from prison to go with him or stay in jail etc. CC kept log. Fear of sailors: sea dragons. But CC "knew there were no sea dragons." Complaints, etc. CC in danger from crew. CC says "give me 3 more days." Finally after 69 days -- land! CC kisses ground, etc. "He rose, planted the flag of Spain in the new land, and called the island San Salvador."
[No explanation of what San Salvador means!! Incredible.] Biog; NR.

"Amelia Earhart" (pp. 172-181)

A.E. first woman to cross Atlantic by plane, alone. Love of flying: when she was 9 years old. State Fair for birthday. Saw a plane. Excitement. She wanted to fly. Gets to, when older "this wourld be her life." Saves money, gets teacher: a woman named Netta Snook. Learns to fly. Very happy. Biog; NR.

"A Brave Explorer" (pp. 184-189)

About Spaniard Estevan, in Sourthwest, looking for 7 cities of Cibola, supposed to be made of gold. Estevan born in Africa; "became an explorer, fearless and full of love of adventure."
Came from Spain with 500 men, to Florida. Most died. then shipwreck.

Estevan learns many Indian languages. Looking for the 7 cities with a group. They get too tired. He goes on. Will send back a cross every few days. "its size would show how far he had gone and how important his discoveries were." At first, little twiggy crosses: dangerous land, etc. Finally great huge cross: friends join him. No golden cities but the great pueblos built by Zuni Indians. Fabulous cities (in Arizonia and New Mexico) discovered by Esteban. Historical Biog; NR. (Cross important to E. but has no religious meaning given in text.)

"The Case of the Rubber Pillow" (pp. 194-201)

Encyclopedia Brown at work as detective. Danny's inflatable rubber pillow (for camping trips) is gone. Bugs Learey did it: Danny (but Danny alone) saw him take it. They go confront Bugs. They take Bugs to Danny's house, where he denies he's ever been: they catch him in a lie: he returns pillow. F; NR.

"Sound Effects for a Radio Play" (pp. 202-204)

How it's done. thuder: sheet metal. Rain, etc. Info; NR.

"Nate the Great" (pp. 212-221)

Nate busy detective (kid; 1st person narrator). Has to help Claude find grocery list. [All pretty stupid.] Go to Rosamond's house, looking for list. Realizes (finally) that the "recipe" R was using for "cat pancakes" was really Claude's grocery list. Case solved. F; NR. ((Facts and opinions: How to tell the difference etc.))

"Tomorrow's World: Explaining the Sea" (pp. 227-237)

Little by little, earth being explored. Maps changed as we know more (e.g. no dragons). But we don't know much about the ocean. What the 'land' under water is like etc. etc. Explaining the unknown. Maybe one day people will live under sea? Farm? [B.S.!] All kinds of fantasy stuff... "But all these things, and many other unimaginable things, will take place when people of tomorrow begin to live under the sea." No chars. Info; NR.

"Tomorrow: Moving Around" (pp. 238-242)

Driverless trucks etc. in future, etc. "This is the kind of future we are hoping to have." [What you mean-um 'we'?]
Traffic will be underground. And cars, etc. electric etc.
No chars. Hist. Fiction; NR.

"New Kinds of Trains, Planes, etc." (pp. 243-249)

Air trains, etc.; enormous planes; hovercrafts, etc. No chars. Hist. Fiction; NR.

"Tomorrow: Voyages to the Islands of Light" (pp. 250-257)

Exploration in past. Now space travel and exploration. Planets. Problem with our gravity: rockets. No characters except reference to the 'two Americans" in 1969 [wrong: 3] who rode rocket into space, landed on moon.

"What's the Order"

Maria and Anna getting ready to play baseball. Anna has to know the right order: first, second, etc. Info; NR.

"Elsa" (pp. 261-275)

Lioness cub, Joy Adamson and her husband. They teach her to stalk and kill, and set her loose again in jungle.
3 little cubs (mother killed): 2 go to zoo. Couple keeps Elsa. Lots of fun: plays, etc. Details. Poor thing, doesn't know how to kill for good. (Not quite clear how they teach her!) She's on her own -- but always nice to them.
"We had always hoped that E. would find a mate and that one day she would walk into our camp followed by a family." (Hey! Why can't she stay single, huh: You can say this about a lionness, but not about a woman!) She does come, with "three fine cubs." Biog; Info; NR.

Golden Voyages
Harcourt Brace Jovanovich, New York, 1983
Grade 6

39 Items
3 mention religion; 2 Gk gods;
myth with sun god.

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"The Tradegy of the Tar Pits" (pp. 8-13)

A million years ago: California. Tar pits. Hungry Saber toothed "tiger." Goes after two ground sloths, drinking water lying on tar pits. Sloths and tiger get sucked in. So do vultures that swoop down. All disappear into the tar.
Fossil remains found. La Brea, Cal, tar pits richest fossil deposit ever found.
No chars. except the animals. Info; History; NR.

"The Secrets of Altamira" (pp. 14-21)

Altamira Northern Spain. Don Marcelinos steward Jose finds a big crack in a meadow, leading to a cave, 1869. D.M. has it closed and locked: dangerous. D. Marcelino wonders if maybe people didn't live there long ago (had been to Paris World's Fair with exhibit of prehistoric tools), digs in cave, finds (finally) an ancient tool, weapons, etc.
One day D.M.'s daughter Maria goes too: 5 years old. She discovers bison etc. painted on walls.
Professor Vilanova comes to see: believes the paintings are over 15,000 years old. News! Then people believe a hoax: doors close. D.M. dies. Finally: discovery that it was all true. [Lots of sections here that I am not dealing with on good study habits. Renewing material, adjusting reading speeds, previewing, skimming, etc.] Info; History; N.R.

"Treasures of a Teenage King" (pp. 34-41)

Howard Carter first enters tomb of King Tut. Had been searching for over ten years with partner Lord Carnarvon. Details of discovery: where, how tomb found, etc. What Egyptions believed about death, after life [only they get to say!] Need for possessions, etc. Discovery of what's in the 4 rooms; took 2 years before they could clear 1st room and go on to burial room! 3 coffins, one of solid gold. Remarks about King Tut. [Section on how to use literary, reference materials, etc.] History, Info; NR.

"Pompeii (pp. 55-60)

Pompeii: what it was like, Mount Ves. explodes August 24, 79 A.D. Lost since then. Discovered 1748. What it's like to visit today. Museum with domestic objects. What streets, houses were/are like. More on the houses: Roman, Greek styles. Graffiti: like a visit to a city 2000 years ago. History; Info; NR.

"The Viking Age" (pp. 61-66)

What we know about the Vikings, and how Vikings "very brave, fearing almost nothing. They had a high sense of justice and fair play [you will never see anything on e.g. "the early Christians," or "the Hebrews" etc. That's

"religion"!!] They were extremely loyal to their own people. If they made a promise, they kept it."
Viking lands, fiords; their boats: great shipbuilders. Traders, travelers.
Begin to attack other countries: Europe was weak. "The Vikings were quick to see this and they took advantage of it. It was much cheaper to take things they wanted than to trade for them, and much more exciting." [Sounds just fine doesn't it?!] How they navigated their ships were "happy ships"; "we have no leader. As sailors, we are all equal." "They were equal... They were friends..."
They didn't just seafare; crops etc. [only plundered others when their crops were safely in.]
"The Viking women had much freedom and authority in their community. They made decisions, held property and voted at some public meetings. These rights were unknown to women in other parts of the world at the time..." etc.
No schools, but boys and girls taught athletic ability, etc.
"The Vikings were a people who worked hard and played hard..." [!!]
Basically a Viking puff-piece through modernist eyes. [Sections on taking votes, vocab study -- nothing and so sections of pure pleasure of reading. No fiction -- yet -- all learning information.] History; Info; NR.

"The Great Adventures of Nicolo, Maffeo and Marco Polo" (pp. 76-81)

[All short sections]
1260 Nicolo and Maffeo from Venice, travel from Constantinople to land of Taitans. Get to Bokhara. Go with Persion ambassader to Cathay, Kublai Khan. Home in 1269: 1271 N & H & N's son Marco set out again: 1275 get to Peking. Marco big hit: sent on missions. About Chinese culture being superior to Western, and more ancient Printing, paper money, etc. Marco writes it all down: wonders. Finally Polos go home. Great feast, etc. They bring home jewels, etc. He wrote book: many didn't believe it. Such marvels. History, Info.; NR.

"Builders in the Sky" (pp. 82-88)

Inca people. Great empire built 1438-1532. About 6 million people. Then conquered by Spanish.
The Inca people hard to learn about: no writing. But ruins, etc.
Archeology. Then government etc., etc., etc., Lots of info.
[Section on taking notes...] History; Info; NR.

"Patch" (pp. 100-110)

A school track meet. New boy has arrived at school: knows nothing about the meet: isn't even wearing track suit. But wants to run. Grover Godwin favored to win.
"Patch" (boy in jeans, with patch on pants) has to stop to remove shoes, then runs along on grass -- but wins, though he didn't break the tape (since he ran on grass). Says he was just running for fun.
Chars: Patch. Coach, student manager. Other runners. F; NR.

"Gaso and the Dragons" (pp. 111-118)

13 year old Callos and younger brother Angel. Angel (5 years old) afraid that their alley-cat Gato is going to be eaten by dragons (that Angel saw on TV).

Carlos talks about things he used to see on TV; about sharing a bedroom with Angel: tiresome. But, nice to have company. [No father in family.] Carlos carries Angle to bed on shoulders. Carlos is learning guitar from neighbor [yep] Debby. He plays for Angle. They say goodnight. F; NR.

"Meeting at Southdale Court" (pp. 119-126)

Lyndall (girl) at shopping center. She goes to not-very-good-but-only bookstore. Likes books about biology, etc. "Medicine or veterinary science were her choices of future careers." She hides in corner, reads book on Marine life. (She can't afford to buy books.) Salesperson being rude to a boy. She feels "obliged somehow to go to the boy's rescue." Situation resolved, but L. curious, follows boy: she knows who he is, guesses he's part deaf. He is very embarassed. She gets to know him: he tells her about himself. Deaf from illness a year ago; should get better. They separate. F; NR.

"Towers All Around US" (pp. 140-146)

About towers, natural (red woods) and manmade. Different kinds. How to make them out of clay, straw, etc. What materials are used for real towers. No chars. Info; NR.

"A Visit to Hong Kong" (pp. 158-163)

About H.K.
Little girl Wong Pei, from mainland China, now in H.K. ..." people who...went to H.K. to see a different way of life." Big change from China: croweded, etc. Helps grandmother take care of younger children after school. "Elders are given great respect in Chinese homes and much attention is paid to the wisdom of their years."
Sarah Jordan: from England, now lives in H.K. where father works. Her school (as compared with WP's) She was very active in anti-litterbug campaign. What the 2 children share... Info; Biog; NR.

"Dance Was His World" (pp. 165-170)

About Jose Limon. Had wanted to be a painter in NY City but hated modern art; gave it up. Be a dancer? "Dancing is for girls!" Said he. But takes to see modern dance, with male dancer. Loved it. Took very hard work, devotion. Had good (woman teacher) who believed in him, etc. Formed own company. Won awards. A fine man: "warmth, dignity, pride, and strength." influenced by "his heritage" -- Mexican, Native American. "I simply want to make beauty." His work lives on. Biog; NR.

"The Miniature City" (pp. 180-186)

Tiny city is Madurodam is the Hague, Netherlands. (In honor of war hero, g. Maduro). Supposed to be typical Dutch city. Various details. Many Dutch scenes. No chars. Info; NR.

"My World: People" (pp. 187-191)

About Beatrice Medicine, Sioux anthropologist. Loves studying, learning about

people. Loved, as a child, her fathers stories from WWI.
About her Sioux background: From Lakota people. Her aunt was working with anthropologist Franz Boaz. Curiousity raised. Interviewed her own relatives and with friends published edition of high school paper with legends, etc. Went to college got MA in soc. and anthro. Married, had a son, got her Ph.D. Studies life-styles. Biog; NR.

"At Home in Lagos" (pp. 193-198)

Girl from Lagos, Yaruba. Has elder sister, 2 younger brothers. Named for grandmother, whom she resembles: Iyabo = "Mother returns."
"My childhood was a happy one, with devoted parents and many relatives, etc. Father teacher; sister teaches her nursery rhymes: mother "her rich store of Yaruba proverbs and wise sayings."
Mother "self-employed as small trader."
What she learned in school: English, etc.
About grandmother -- trader (mostly beads) is Lagos.
Meets young man (who helped her find a lost coin at one point. Later, they marry. They are "on our own." Both of our parents had done their best for us. We could not ask for more. They left us to ourselves to make the best and the most of our lives together." Biog; NR.
(Stuff on recognizing details, main idea, etc. etc., making outline.)

"The Earth's Deep Freeze" (pp. 212-218)

About Antarctica: cold. About that chilly spot: just how cold, winds, seasons, etc. Scientists like it: "Many nations have agreed to share Antarctica peacefully." Glacier, Animals. No chars. Info; NR.

"Upstairs and Downstairs" (pp. 228-246)

Pod and wife Homily, "borrowers," have made a comfortable home for their daughter Arrietty.
A's room made of 2 cigar boxes. 2 "giants" live upstairs, Great Aunt Sophy and Mrs. Driver.
Some 'borrower' relatives had to leave -- "emigrate" -- because they were seen (by regular people). Pod such a good borrower that he's never been seen.
Other groups of borrowers discussed -- cattily, by Homily: overmantels, Harpershads, etc. All gone now.
"...we clocks live under the kitchen... we don't talk ? grammar and eat anchovy toast."
A cousin Eggletiva disappeared: eaten??
Pod has been seen: should they emigrate?
Ametty wants to go: tired of being cooped up... All too lonely since other families gone. They decide to teach and to borrow. F; NR.

"Danger or Not" (pp. 263-277) (by Isaac Asimov)

Jonathan Derodin on new planet, called Anderson Two. His mother is a planetary inspector: that's why he's there. They were on their way to earth -- which J has never seen -- to meet up with his father, a mining engineer. [Chars. shown as black.] Then emergency: Mother called to A. Two. J could go on to Earth alone "but the thought of an emergency on a brand new planet, with his mother having to make important decisions, tempted him also goes with

Mom: she has a job to do. To decide what worlds are fit for human habitation. They get to A. Two. mother in consultation. J. explores. J. sees a native -- a wheel. Then a man with a blaster (gun) about to shoot wheel. J interferes. Man goes off man. J meets a sweet friendly little wheel who greets him: they read each other's mind. Little wheel's mom comes over threateningly -- but all okay. Mean man -- Couvulman Carador -- with blaster comes back with J's mother: he persuades them that the wheels, though large, are good folk.
The issue: if the wheels are "intelligent life," this planet shouldn't be a human colony (not to muscle in). [we know they are] Mrs. D -- pardon, Inspector D -- says to give her 3 days to decide, to avoid hasty decision. F; NR.

"The Very Best" (pp. 286-293)

About Roberto Clemente, who wanted to be t.v.b. Grew up in Peurto Rico; was small and thin as a child: couldn't play well. Worked hard at it, esp. starting in highschool. Much emphasis on how he always wanted to be not just an ordinary person, but the best. Played for a while for a team in P.R. Went to play with the Brooklyn Dodgers, the team of Jackie Robinson. "Jackie was the first black man to play in the major leagues. He was a wonderful player, but he had many problems with white people who did not accept black people as equals." So R.C. was scared. Before going to play for the Dodgers he was sent to Montreal, farm team: they wanted to hide how good R.C. was, so never let him play when doing well, etc. Upsetting. He was so good that others noticed: Pittsburg: he goes there. more and more blacks and Hispanics in baseball but still felt they were treated unfairly. R.C. always asked for equal treatment for Span. speaking players.
R.C. often visited P.R.; got married, had three sons.
Various details about his career.
Killed in plane crash on way to bring supplies to earthquake victims. Elected posthumously to B'ball Hall of Fame. Rob. Clements Sports City being built. Biog; NR.

"Young Olympic Star" (pp. 294-299)

About Nadia Comaneci, young star ot 1976 Olympics in Montreal. "Every bit of her was poured out every night..." Details about her: Romanian: father auto mechanic, mother worked in hospital. Various medals. Hist. of how she began. Who she trained with: a man and his wife. The show she gave on balance beam, where "everyone is scared." Not Nadia. Biog; NR.

"Sculpture is Everything" (pp. 310-319)

About Isamu Noguchi's sculpture. Half Amer, half Japanese. Grew up among gardens; learned to love stone. He studied with Brancusi. Friends with Buckminister. Fuller and Martha Graham, who influenced work; he did stage-sets for M.G. Has explored many possibilities: lightness, heaviness, etc.: mountain vs. paper lantern, in stone. Wanted to be part of life: designed playgrounds, furniture, etc. Biog; NR.
((Lots of sections on 'how to' read, etc. e.g., drawing conclusions))

### "Woman Without Fear" (pp. 330-337)

Margaret Bourke-white great photographer. Risked her life often to get the picture she wanted. An industrial phtographer. One of first photojournalists. On staff of Life. In WW II, covered combat zones; many close calls. Got Parkinsons Disease. Kept walking four miles a day as exercise. Heard of an operation that might help. Decides to do it, despite dangers. It works for her. She retrains her body, etc. "And she worked with her cameras. She went back to work as a reporter of the world. M B-W just couldn't quit." Biog; NR.

### "Toscanini Gets His Start" (pp. 338-343)

The regular conductor refuses to work with the orchestra; the audience doesn't want the asst. conductor or the chorus master. In desperation, the manager asks a young, unknown cello player to take over." T's beginning.
In 1886, in Rio (Brazil), big problems. Arturo knew the opera well enough to conduct it. He's too young, but... Thin kid, only 5 feet tall. Got up there, slammed the score shut -- and began. By end, cheers, bravos, etc. Suddenly a maestro. Only 19 years old -- but soon conducting in Italy. Eventually Italy's finest conductor. Engagements all over the world. Desire for musical perfection. Finally in 1940 returned to Rio. It seemd like yesterday... Biog; NR.
((Bit on predicting outcomes: Juana in the kite flying contest... she builds the best kite))

### "Dreams Really Do Come True" (pp. 354-359)

Renee Harris (black girl) who plays Dorothy in "The Wiz". "Renee had always wanted to be a singer and actress. Because she believed in herself, she was able to succeed. Of course, it took more than just believing to make her dream come true." Started signing young, sang in "several gospel choirs while she was growing up." Went to audition for Wiz. Got to be understudy, then had her chance. Much hard work. Family visited her often so she didn't get too lonely. Got very tired. She has other dreams: "I'm fascinated by movies. I would like to act in films and even direct a movie of my own one day. ..."If you believe you can do it, you really can do it." Biog; NR.

### "Pablita Velarde, Artist of the Pueblos" (pp. 360-367)

Born in pueblo in New Mex. As child, watched ceremonial dances carefully. Learned many skills from grandmother; good potter. Pablita liked to work with clay. Father told children stories from the past: Images remained in P's mind. Learned to paint. Loved to do pueblo women in many activities. "All had the same honest strength." Illustrated stories father told her as child: otherwise the stories lost. Painting of her father won prize. One of our country's great artists. Biog; NR.
((Next part: "The Storyteller's Answer" Myths"
Part on Understanding and Appreciating Literature: about myths))

### "The Royal Palm" (pp. 378-382)

Among Taino Indians there was once a man named Milomaki: magical singing voice: made the sick well, the sad happy. Famous. Indian gods jealous:

plotted against him.
Indian with fresh catch of fish asked him to sing for them. He did, at length. Caught by spell. Their fish, however, spoiled and made them sick when they ate them. Furious. Went to catch Milomaki: tied him to tree to burn him at stake. He sad. But begins to sing: "spell of the music swept away their evil thoughts. Remorse. Rush to untie Milomaki but he has turned into a beautiful tree with a "soft rustling sound." Because it looked so regal, straight, they called it a Royal Palm. When they heard wind blowing, imagined it was Hilomaki singing to them. Stop and listen. Voice of the great singer could be heard in all the palms that grew on the island. F; NR.

"Three Maidens" (pp. 383-388)

Long ago, 7 suns rose and shone every day. 7 harvests, etc. Animals bore young 7 times a year, etc. Constant laughter and song. "The fields resounded with constant laughter and songs. People sang praise to the god of the suns and to time, which was as sweet as honey. In evening Kazakh peasants et al. gathered "on river banks to sing the evening prayer.
"Let the seven suns in the sky
Sink calmly to rest
And rise to greet us in the moring!"
[This is the only prayer we hear of!]
Then evil spirit determines to knock out those 7 suns: son of ancient owl, hated light. turned self into 100 winged men with steel arrows: shot down 6 suns. "The Ks stood by helplessly, watching the disappearance of their suns -- all day they prayed and wept, but there was nothing they could do."
Then 7th day: eternal darkness. Death came: grain dies out, etc.
"Then one day 3 brave maidens came before the pole. They bowed firsts to the old men, then to the rest, and proudly siad to them: ...Permit us to go fourth to seek the suns and bring them back." They set out in darkness...
Suffering etc. But steadfast. Never despairing, go on. find an old old man with long white hair [looks like guru]. He tells the brave maidens to wait, "a fiery rider will gallop past you on a chest -- not norse with flaming mane and tail, and every time you see him, one of the suns will come back to the skies. It will take many ages... but if your patience equals your courage, they will come."
One rider came right away: Once sun rose.
The maidens kept their promise: died waiting. "Three mighty peaks rise high, "where they stood: The 3 mountains are called the three maidens. F; Religion = only is unknown, perhaps made-up myth.

"Why the Sea is Salt" (pp. 389-393)

Two brothers, one rich, one poor. Poor brother asks -- as he has before -- his rich brother to help him out. Rich one says OK -- if he'll never come back, he'll give him a whole side of barn. Tells him to go to the Land of Hunger. Goes there. Is told by an old man to bargain the bacon for a hard mill in the L of M. Does so. Brings the mill home -- magic. It grinds out anything he asks for, gets rich. A sea captain. Tired of making voyages to buy salt. Buys the mill from him for lots of money. Gets the mill to grind salt, can't get it to stop. Sinks ship but mill is still grinding and that's why sea is salt. F; NR.

"Theseus: A Hero of Ancient Greece" (pp. 395-415)

Minotour on crete: terrible monster, half bull, half man. Every 9 years, 7 maids, 7 boys fed to beast in its labyrinth.
Time to choose anew group. Theseus son of king of Athens: says he'll go himself. his model is Heracles. (Much talk about the gods.)
King Aegeus has them sail with black sail -- but they should sail back with white sail if T. survives.
Arrive in Crete: beautiful place. T "vowed that if the gods should spare his life, he would build palaces and temples the equal of this is Athens when he became king."
Sees a beautiful young woman: sees Ariadue, King Minos' daughter and "they silently declare their instant love."
She goes to see Daedalus, who made the labyrinth. "you are very brave" he says [she's brave!] and I will help you." Have T take long spool of thread with him, etc. She gets in, disguised, to see T. Gives him the thread and other advice.
Prisoners taken into labyrinth. T goes ahead by self. Manages to jump on Minotaur's back. T kills him [how, unclear]. He and other prisoners escape, rejoin Ariadue, scuttle Minos's ships. Leave together.
T has dream: Dionysus wants Ariadue as his bride; T should not return with her to Athens. Threatens T. T distressed but "Dionysus was right, as the gods always were." T "loved her enought to leave her." They leave A asleep.
Return to Athens -- but forget to change sail. Aegens throws self into sea.
T wise ruler, built up Athens etc. etc. F; Greek religious themes.

"Adventures in the Desert" (pp. 424-433)

Alan Pippin goes to spend summer in Arizona desert with older sister Jan, a botanist. He wants to study lizards, does so. Info. on the creatures. He learns a lot from Jan [sound familiar?] about the sesert. They go on expeditions. She teaches him how to see things in the desert. He sees his first lizard! Onfo; NR.

"The Restless Earth" (pp. 435-440)

About volcanos. Earth isn't as cool as it looks. The crust, mantle, etc. Crust made up of plates, etc. Volcano myths: gods, goddesses, Zeus, Vulcan, Hades [This is all the religion they can have!]
((Sections on recognizing slanted writing, etc.)) Onfo; ancient religion.

"Insect Eaters of the Plant World" (pp. 450-458)

Plants that eat insects. They need nitrogen: found in insects' bodies. So they set traps. Venus flytrap, etc.: how it works. pitcher plants. Sundews. How they work. No chars. Info; NR.

"Genius with Feathers" (pp. 457-461)

Crows are very smart. Have skill and daring work in groups. Communicate. Mimics. Can learn words. They hold trials, dish out justice. Very smart. No chars. Info; NR.

"Bring Em Back Alive" (pp. 470-479)

A 23 year old. Diver-hunter, Cappy Anson, doesn't kill fish: brings 'em back alive. Hunting with 2 other men. Lionfish: very dangerous. See many beautiful fish. Lionfish an "underwater nightmare." Cappy gets stung by Portuguese man-of-war, but OK. They find a lionfish. Danger! Ugly! They catch it. Package it for sending etc. Info; NR.
(skills, reading newspapers, etc.)
(shows girl in story who saves a policeman's life)

"Butterfly Hunt Reveals Secret" (pp. 494-497)

Discovery that millions of butterflies migrate to Mexico. City for winter.
Recent discovery.
Char: Scientist Fred Urguhart, Canadian. Info; NR.

"Lucinda Gates: Plant Breeder, Plant Hunter" (pp. 498-505)

One of early developers of tomato -- "love apple," formerly thought to be poisonous. In a word, the tomatoe.
Lucy only child of Jones Gates of Salem, worked with father: mother dead. Gardeners in New Orleans and Philadelphia are selling love apples by 1812. Gardner Michel Carne moves from N.O. to Salem. Befriends Gateses, shares seeds with them. He builds greenhouse: she learns too. Carne moves away, but "love apples" flourish. 1816 freezing year. Harvests small. Love apples pulled Gateses through. She becmes a breeder: the "gates" crosses plants. Marries a gardener, they move to Boston. Husband killed in Mexican American war of 1846. She runs the gardens. Becomes quite wealthy. Goes to Europe for visit at age 62. Takes the eggplant home with her. Opens a gree-grocer shop in Boston. Sells nice tomatoes. Biog; NR.

"A Little About Me" (pp. 531-533)

Poet Myra Cohn Livingstone tells about how she became poet. Always loved to write, etc. Loved watching her own 3 children -- that gave her ideas. Her "own ideas and feelings, sensativities and my individual voice." Biog; NR.

"Walking is Balance" (pp. 538-540)

Poet Joseph Bruchac. Barn -- still lives in Sarasota Springs, now with wife and children. Grandfather American Indian "and it showed in his closeness to nature and the way he treated people." He loves nature, this American Indian heritage. Spent 3 years in Ghana: respect for "traditional cultures."
Teaches children to write poetry.
Disc. of various of his poems: how written.
[All this poetry free verse. All feelings. No discipline: art]
"Be well and walk in balance." Biog; NR.

Catching Glimpses, D. C. Heath, 1983, Lexington, MA, Grade 3.   24 items
0=religious

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Something Odd at the Ballpark (pp. 14-23)

Two girls are main characters. One is the local star baseball player; the other, her friend, is trying to be a detective (you know, typical girls). Jill (the baseball player) has lost her favorite "Rusty McGraw" bat. As a result she isn't hitting very well. Gwen, the detective, suspects that Jill's bat has been stolen by one of the others on the team. She uses Jill's glove as bait, and she discovers that sure enough one of the boys on the team (Marshall) turns out to have been the thief. He stole Jill's bat so he could get her place in the line-up. Story ends with Jill hitting two homeruns. (Imagine if the sexes were reversed: What cries of sexism would fill the air!) F; NR.

The Merry Menagerie (pp. 24-32)

Story -- really description -- of life in the White House for the Teddy Roosevelt children. Mentions their games, the many pets, and their general liveliness. Hist. F; NR.

The Search for the Mississippi (pp. 38-47)

Story about Jacques Marquette and Louis Joliet in 1673 in canoes searching for Mississippi River. They find it and go down the river until they hear it flows into the Caribbean Sea (not the Pacific). In July, they return to New France (Canada) to avoid winter on river. Mentions that Marquette was a priest (no reference to what kind). Hist; Relig=minor.

Los Muchachos (pp. 48-51)

José Cabreas, Spanish boy who is a member of a Spanish circus, the Boys. Study in a circus school. Team many aspects of circus performance. They are one big happy family. Biog; NR.

The Great Wave (pp. 56-67)

Story set in past in Hawaii. Lili and her family lived in small village near the beach at foot of a lava mountain in Hawaii. Lili is tending her baby sister on the beach and feeling she is not doing anything important, like her brothers who usually are fishing. Suddenly she notices the sea has receded greatly, leaving a huge exposed beach. She thinks "Great Wave," she runs, and picks up her little sister. Then she runs back to the cliff and climbs up it as fast as she can while carrying little sister. Gets just high enough so the huge wave crashes but doesn't hit her. Later her mother praises her for being brave. She is grown up enough to go fishing with her brothers. F; NR.

How do We Know About Dinosaurs (pp. 84-93)

Story (simple-minded) about fossils and dinosaurs. "In 1811, a 12-year-old English girl made one of the first important dinosaur fossil discoveries." Later, in England Dr. and Mrs. Gideon Mantell (in 1822) found important fossils. Mrs. Mantell given story emphasis. Many kinds of fossils found in many places. Now fossils taken back to lab for analysis. May even be fossils in the ground near you. Info; NR.

The Cat Sat on the Mat (pp. 94-101)

Emma (girl) lives with her Aunt Lou who works by picking the apples from the trees of mean Sir Laxton Superb. One day Lou washes Emma's dress with Emma still wearing it and hangs her, with dress, on line to dry. An old fairy woman comes along and laughs and laughs. She gives Emma three dresses, and a kitten called Sam. Emma made a mat out of the dresses -- it turns out to be a magic wishing mat. Wishes come true only when Sam is sitting on the mat. She makes various wishes, including one that results in painting Sir Laxton's wall. Sir Laxton is angry and wishes Emma and Lou gone. They soon are thanks to magic mat, gone swishing through the air, so also are Sir Laxton's beloved apples from his trees. F; NR.

The Story Teller (pp. 106-115)

Story about Pedro, Spanish boy who always tells tales, usually have a lie in them. Especially, he tells them to tourists (gringoes) in his town (probably in Arizona or New Mexico, however). His mother warns him that a story with a lie always makes at least one person feel like a fool.
Pedro stumbles into a movie set, where he says he knows how to ride a burro. But he can't handle the burro, in particular, it starts braying. Finally he admits he can' make it stop; he asks how. The answer: tell it a story. Everyone begins to laugh. Pedro turns red -- they knew he couldn't ride a burro. He remembers his mother's warning. A lie always makes someone a fool and it was him. F; NR.

Train Ride to Freedom (pp. 118-127)

Story of Frederick Douglass. Learns to read and write, but still a slave in Maryland. He gets sailor's clothes and papers from a black seaman friend. He escapes to Philadephia. Here he becomes a famous leader of the black freedom and anti-slave movement as well as a learned man. He served as U.S. ambassador to Haiti. Later wrote a book about his exciting and moving life. Hist Biog; NR.

The World's Best Known Lamb (pp. 134-139)

One cold morning Mary Sawyer found in her farm's sheep pen a very weak new lamb. She took the lamb to the house and nursed it to health. The lamb became a real pet and followed Mary everywhere. One day Mary took her lamb to school, where it was discovered when Mary had to go to the front to recite her lesson. Created quite a stir in the classroom.
A visitor to the school that day came back the next day and handed Mary the famous poem "Mary had a little lamb..."
All this took place in Sterling, Massachusetts in 1818 and is the origin of the famous poem or nursery rhyme. Hist; NR.

Heat Wave (pp. 140-148)

City of Regalia suffering from a terrible heat wave. King Lester sat on his throne roasting. King, on advise of Count Cambridge, sends for Dr. Kermit and his magic spell book (magic again). A golden airplane arrives carrying Dr. Kermit, who opens his magic spell book and creates a local cold spell by freezing the king in a block of ice and leaves. Count Cambridge tears his hair and calls for Jimmy Fish the fixer. (Jimmy was now a prince, having married the king's daughter.) Jimmy rushes in and orders the windows open. The ice melts, the king roars, "Fire Dr. Kermit." Jimmy tries to think of how to stop the heat wave. Just then an enormous giant shows up. The king wants to call out the army. But Jimmy says let's talk with the giant. He does. Giant is just very hot and wants to use the beach. Okay, says King to Jimmy to Giant. Then Jimmy says to Giant sitting in the water please use your hat to fan yourself. This creats a giant cool breeze that ends the "heat wave with a hat wave!" (ugh). F; NR.

Word of Mouth (pp. 158-163)

Article about word rhymes and how most communication needs to be word of mouth. Silly rhymes for jumping rope, or in games. Info; NR.

The One in the Middle is the Green Kangaroo (pp. 164-171)

Young Freddy feels squashed between his older brother Mike and his younger sister Ellen. He was afraid he would always be a middle nothing. Then he gets the part of a Green Kangaroo in the school play. Suddenly he is doing something and feels proud, so are his parents. In the play he jumps around and has a prominent but silly role. Audience loves it, Freddy finally feels proud and no longer squashed between his siblings. F; NR.

Danger! (pp. 172-181)

Liz Baker's special young colt, "Nitwit," got out of the fenced area and wandered into a swamp and got stuck. The colt is stuck in the swamp and is in danger of breaking a leg. Liz tells her mother, who runs to get her father. Liz then rides the colt's mother into the swamp -- the mother horse knows where it is safe to walk. Liz lassos the colt and the colt's mother and Liz pull him out. Just then her parents show up. F; NR.

One for the Computo (pp. 182-190)

Group of kids (mostly boys) are planning to make a tree house. But Albert Einstein Smedley poked his nose in. Kids decided they would make a "computo" instead. Albert thought they meant computer, but no, their machine would need mechanics, not computer types. Albert is miffed and contemptuous. The computo is a large box, painted green, with all kinds of motors, gadgets, etc. inside that make lots of wild mechanical sounds. You ask it a question by writing it on paper and feeding the paper into computo -- 5¢ must go with each question. After lots of cranking and other noise the computo pushes out an answer on another piece of paper; the answer is handwritten. The computo is a big hit with neighbors and at the local Dad's Club Carnival. Its answers are very wise, e.g., like an oracle. For example, "Who will wash the dishes tonight -- Annabelle or her brother?" Answer from computo, "The smartest person." Mrs. Smedley shows up and makes snide remarks about computo being for children -- not for her boy genius/scientist extraordinaire. But she finds out Smedley is in the computo thinking up most of the answers. Mrs.

Smedley gives up and buys everyone inside hamburgers and sodas. F; NR.

The Tale of the Lazy Donkey (pp. 196-205)

Paco, his sister Rosita, are two donkeys. Juan their master. Paco terribly troublesome and lazy. Paco felt terrible because Juan called him lazy and besides that's how Paco felt. His master Juan shouted "you lazy donkey" -- left him, and took Rosita instead. Then Juan took Paco to market to sell him. Rosita pulled the cart in which Paco was being carried. Everyone laughed at Paco for being lazy. Carlos buys Paco for one peso. Carlos is kind and speaks very positively about Paco. Paco begins to feel good and also begins to work. Thanks to his kind master, Paco has changed. F; NR.

The Fastest Car in the World (pp. 210-218)

Stanley brothers (twins) in late 1800s design the famous Stanley steamer cars. Very fast for their time. After the first awkward "teakettle" on wheels they went to work designing a better steam car. In 1906, their rocket model went 127 miles per hour. The next one went up to 150 miles/hour but it then fell apart and the driver was hurt. The Stanley Brothers never raced again. Hist; NR.

Popcorn (pp. 220-225)

Cold and freezing rain at Bloom's Crossing -- rural small town. Farmers were worried. Mr. Moto and his daughter Joyce run small food store. A big truck pulls up outside store. (Female driver named Katy.) She delivers 20 cases of popcorn in wooden boxes. Mr. Moto and Joyce load them on their truck and take them out to Mrs. Smith. Mrs. Smith's chickens are near freezing to death; she is ready to chop up two wooden chairs to keep a fire in the coop. She is out of wood, hence she must chop the chairs. (Good grief -- all farm areas have plenty of ordinary firewood all over the place!) Mrs. Smith, also, doesn't want 20 cases of popcorn -- she ordered 20 cans! Hence she doesn't want all the popcorn. What to do? (with this preposterous situation). Joyce to the rescue. Have Mrs. Smith use the wood in the crates for the popcorn; but she must buy all the popcorn to get the crates free! (Perhaps the dumbest story out of hundreds. No wonder it didn't even have an author!) F; NR.

Basketball and Bells (pp. 227-237)

Maria Sanchez was always very busy. Delivered newspapers in the morning; had school in daytime, and basketball in the afternoon. (Here we go again.) Problem -- she delivers newspapers to Ma's diner and the dog chews the paper before Ma can get to it. So Maria throws paper on roof of diner. Safe from dog, but Ma can't reach it. Next answer: The diner has a large bell. Maria rings it after she delivers paper so Ma can get the paper right away before dog does. Problem: early morning bell makes neighbors mad. What to do, poor Ma is almost out of business because of the problem. (Eureka!) Maria sees the large bell, if turned upside down, it is like a basket (in basketball). So she throws the paper -- swosh -- each morning into the bell and Maria gets to play basketball in both morning and afternoon. (Question: is this a parody?) F; NR.

Use Your Head, Tom (pp. 244-254)

Tom (Spanish, or American Indian) and his friend George (black). Set in a big city. George wants to have fun but this time Tom has errands. I'm earning money to take my mother to the movies tonight. (Tom's father is out of town on a business trip.) George finally talks Tom into a visit to the zoo -- before he does his errands. Tells Mrs. Able he'll be back later to help her. Tom carries sketch pad with him all the time. Draws man on bus, draws him at zoo. Suddenly Tom realizes the day is gone -- no time for his errands. Let down Mrs. Abel, and had no money for taking out his moter. His mother is in good mood and says they'll watch TV. Tom didn't feel like eating. Then mother says Mrs. Feinberg would be coming to look at his sketches. Tom feels better, but first he says I'll do the work for Mrs. Abel. It's important to keep a promise. F; NR.

Su Ling's Arrow (pp. 256-267)

Historical story set in old China in village. Girl named Su Ling. Every morning she was out shooting her bow and arrow. (Not again!) "Su Ling was a very good shot,and she worked hard to become even better." She wanted, more than anything, to become a member of the town bow and arrow team and to be in the contest against the neighboring village. She was so young; they only allowed her to help with the scoring. Next day the boat with the team leaves for the other town to engage in the contest. The boat goes on the river and because of water falls they head for shore to carry boat around the falls, but Mr. Bin the coach loses his paddle in the water, and boat is now headed with only one paddle toward the falls. Su Ling to the rescue! She gets her bow and arrow, ties string to end of arrow, shoots arrow into paddle, pulls paddle back. They get to shore in safety. Su Ling makes the team! F; NR.

Professor Coconut and the Thief (pp. 268-276)

Sipo (black) and Peter (white), two boys, work with the cook (male and black) in the kitchen. The cook's hat disappeared. Peter's mother is a scientist who came as part of team to study fossils. The forgetful head of the scientist group, Profssor Albert -- called Professor Coconut. Professor Albert creates a stir because his pen is gone, stolen. Sipo and Peter try to catch the thief. Next day Professor Albert notes his watch is gone. Sprinkle flour around the professor's hut. At night Professor wakes up screaming (like an hysterical idiot). Help a ghost. They run after it and find Kima the monkey up in a tree with cook's hat, the pen, and the watch. Everyone laughs, except professor. F; NR.

Evan's Corner (pp. 281-287)

Black family (no father). Evan (boy) walks in the apartment -- his mother is home early. Evan tells his mother he wants a place of his own. Well his mother says you can have your own corner. Evan picks a corner with a window and shining floor. He likes it. That night before dinner he sat alone on the floor. His little brother Adam asks why. Evan says he wants a chance to be lonely. Adam leaves. After supper and chores Evan returns to his corner to waste time. Suggests Adam choose his own corner. He does. Next day Even puts a picture and a flower in his corner. Evan enjoys some peace and quiet. But Evan is really not that happy any more in his corner. His mother suggests that Evan should step out and help someone else. He decides to work on Adam's corner. Both boys now happy. (Wow! What action.) F; NR.

The Victory (pp. 288-296)

Four kids picked to be on their school's quiz team to compete with other school -- on TV. Three boys, one black girl, one boy deaf (uses sign language). The story is really about being sympathetic to deaf kids and sign language. They are to compete with Roosevelt -- a school near the university with very smart kids. They arrive at TV studio. Other school team (two boys [one black], two girls [one oriental]). The deaf kid who signs created a problem right away -- but judge comes in and says OK much to Roosevelt's dismay. Questions go back and forth and their team is tied. Then a question about the football huddle to Richard, the deaf boy on their team who is strictly a science whiz. But to their surprise he knew the answer -- the huddle was inverted to communicate with deaf players and to keep other team from seeing. Victory! F; NR.

Making Choices
Heath: Lexington, MA, 1983
Grade 6

37 items
0=religious

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"The City of the Ancients" (pp. 14-31)

Story set in a grim future. Tripods from another planet control earth. At a certain age all humans are "capped" -- and they then obey without qeustions the wishes of their 3-legged masters.
Story concerns three boys -- not yet capped -- who run off in search of freedom said to exist in the White Mountains. They run off before being capped and discover the old ruins of Paris, e.g. cars, the Metro, etc. Exciting and dangerous exploration and reconstruction of how people used to live. Story ends with it uncertain if they will reach White Mountains. (This story is probably a section from a longer work.) F; NR.

"The Secret of Special Effects" (pp. 32-38)

Section on science fiction special effects for movies. (Scene to be constructed, female space ship captain.) Info; NR.

"The City that Vanished in a Day" (pp. 40-50)

Historical (fiction) description of the last day of Pompeii, no characters, just description of effects and the citizens response to the volcanic eruption. Some description of the history of digging up Pompei starting in 1748. Description of life in Pompeii based on the excavations. F; Hist; NR.

"Pebble Puppies" (pp. 51-63)

Story about young rock hounds. They have a club house and club of 5 members. (2 girls, 3 boys). Leland wants to join but they won't let him. Then Leland shows up with a rare rock. Under untraviolet the club identifies it as a rare copper ore: bornite. They don't tell Leland they are interested, give it back and tell him to leave. But, the club goes out to Leland's farm, where he lives, to find out if there is more bornite on the farm. Actually the rock had been on his dad's study table -- which Leland tells them. The club thinks he is fooling and decide to search through a rocky pasture. Leland suggested they toss the stones along the fence. Result: they find no bornite, and get very sore backs, and Leland gets his pasture cleared of rocks. His father then arrives, tells him he found the bornite out west years ago, gives them cookies and thanks them for cleaning up the pasture, something Leland was supposed to do! After awhile they decide Leland is pretty smart and OK to join their club. F; NR.

"Seeing All Sides" (pp. 64-69)

Photos and comment on modern sculpture; Giacometti, Lipchitz, Picasso, Augusta Savage, Calder, Noguchi. Info; NR.

"Emma Lazarus: Champion of Immigrants" (pp. 20-82)

Story of immigrants coming to U.S. (1880's or so). Description of their plight in Europe, their hope in America. Then Emma Lazarus is introduced. Born in U.S. but great friend of the immigrants who helped them, and wrote a poem in honor of them now found on the base of the Stature of Liberty. Hist; Biog; NR.

"The Mysterious Monster of Murphysboro" (pp. 88-93)

Story about monsters, e.g. 'Abominable Snowman' -- Here the story concerns "Big Foot" in a small town in So-Illinois. Two young people -- Randy and Cheryl about 10:00 p.m. sitting on Cheryl's back porch taking when they heard something move in the bushes. Went closer and see a big tall, dirty white hairy monster, with red eyes looking straight at them. Hair all over and smelled terrible. Later police found strange footprings near the river. Later seen near the carnival late at night. The description matched that of 100's of reports from all over N. America in the last 10 years or so. Also like what Indians call "Sasquatch." Supposed to live in river caves. Question left open, but basically pro. Hist; NR.

"Read All About It" (pp. 94-100)

Story about bias and objectivity in newspaper story writing. Features a silly but instructive hypothetical town conflict over woodpeckers that appear to be attacking people. Mayor (male) who is cautious and pro-woodpeckers, criticized by a candidate for mayor (female) who is anti-woodpecker. F; Info; NR.

"Leave Nature Alone" (pp. 101-103)

Story about feature articles for newspapers. One page on how mongooses solved a snake problem only to create a mongoose problem. Another article on why woodpeckers don't get headaches. Unfo; NR.

"Sticks and Stones" (pp. 105-115)

Story about Mexican family that had just moved to U.S. All are happy with the move except the daughter -- her name is Consuelo Tamago. Her class dubs her as "Can swallow a tomato." This embarrasses her and makes her angry and unhappy. She spends the rest of the week being silent in class. She then noticed that most of the kids in the class had nick names and that "Sneezer," and "Eraser," didn't seem to mind. Later she agrees to give a talk to the class about Mexico City. Decides to try and be funny about her nick name if she can. Before her talk she takes a small, red cherry tomato and swallows it in one gulp. They all laughed and her talk was a big hit. Made lots of friends at lunch. Her nick name "Swallow."

"Maggie Mitchell Walker: Banker" (pp. 117-125)

Maggie born in 1867 in Richmond, VA. Black girl who worked hard, got an education, and was good at figures. Wants a job in a bank, but no females hired, so goes to night school and then business school. Goes back to the bank -- has a new rather poor manager. He hires her first to clean up the office. Gradually she takes over the office, began suggesting business changes, e.g. buy the bldg. they rented, install a new bookkeeping method. Gradually she got promoted. She opened a penny bank -- no deposit too small.

Continued to go to school, got MBA -- finally became a bank president -- only black woman bank president in country at the time. She died in 1934 honored by the people of Richmond.

"The Miracle that Blew in the Window" (pp. 126-135)

Story of Dr. Alexander Fleming and his chance discovery of penicillin -- a mold that blew in the window. But he was prepared and noticed that it killed bacteria that caused serious deseases. He tested it on animals and published his results. But they were ignored largely because it was hard to make enough penicillin to be of any use. Roughly 10 years later Drs. Florey and Chain came across Fleming's paper and decided to try and find ways to cultivate penicillin to test more thoroughly, especially on humans. Fianlly try it on a very sick boy, he lives! Then U.S. scientists find a way to grow lots of penicillin. It all went back to Fleming who had a prepared mind -- idea from Pasteur. Biog; NR.

"The Great Debate" (pp. 138-149)

Two candidates -- Maggie and Thad -- compete for 6th grade president. Will have a debate for the class. A day earlier Maggie got a mean but funny note from someone. In the debate she accuses Thad of sending the note, Thad says he didn't. But Maggie can't produce the note since she tore it up. Class thinks she made up the story. But, Thad comes to the rescue. Says he saw her tear it up and he taped it back together and it was a crummy note. Tamara confesses to having written it (it was mean but funny). Maggie realizes Thad was honest and did her a favor, they shake hands and are reconciled. Debate over. No concern with who won, just with the conflict now resolved. F; NR.

"Nangato" (pp. 152-159)

Puerto Rican story set long ago. Characters are all mice and one cat. Peaceful village of cats ruled over by Prince Perez. Learn that a large black cat is living nearby. Much consternation. Decide to be friends with the cat. Perez takes long walk, finds cat "Nangato." Invites cat over for a feast. Cat says OK. All week the mice prepare a feast. Then an old mouse says he has found Nangato dead. Much relief. So they dig a grave and make a stretcher to carry the cat's body to the grave. Lower cat into grave, but the cat wakes up and pounces on the mice and eats the fattest. To this day mice are suspicious of cats. F; NR.

"Hatsuno's Great Grandmother" (pp. 160-173)

Story about a Japanese-American girl and her very Japanese great grandmother. Hatsuno (the girl) is very shy and having trouble making friends at school. Her great-grandmother has just moved in. Hatsuno treats her very formally. Later she hears about old Japan from her and they become friendlier. There is a short tea -- Great Grandmother comes in place of her parents. Hatsuno is nervous. But Great Grandmother enjoys it -- for she was lonely too. Hatsuno speaks more to the other girls in her class -- and they are now very friendly and welcoming. F; NR.

"Odysseus and the Cyclops" (pp. 179-187)

Classic story of Odysseus -- focussed on the meeting wih Polyphemus in the cave. Trapped they escape by first giving him wine, then putting out his eye, and then escaping by holding on to the underside of the sheep as the passed out of cave. Story ends with a curse from Polyphemus on Odysseus and with Odysseus's ships leaving for home in Ithica.

"Mrs. Dunn's Lovely, Lovely, Farm" (pp. 205-222)

Mrs. Dunn had always wanted a farm. When she and her husband came to American from Ireland they settled in a big city (NY). They saved money for a farm, but couldn't save enough. Mrs. Dunn (very determined) decided to start having her farm in a city apartment. They bought three hens, then window boxes, etc., filled up with vegetables, etc. (tone of article humorous). Landlord (WASP name) is mean and comes to visit -- sees the garden, etc. of Murs. Dunn and angrily goes up the flight of stairs to see her (stopped by the neighbors, Mrs. Callahan, Mrs. Grotowski, and later Mrs. Dunn is helped by Mrs. Kandel.) Argues with Mrs. Dunn who, however, convinces him to let her use the roof as a garden if he gets 10% of the produce. He agrees and so Mrs. Dunn has her farm. F; NR.

"The Luck of Pokey Bloom" (pp. 226-241)

Light hearted story of Pokey Bloom -- girl who likes to enter contests. Today she is selling boxes of greeting cards - 10 for $1.50. Practices her selling technique. Sells a box to her first neighbor and is excited. But then fails at all the others -- comes home tired and sad. (The End.) But postscript says Pokey bounced back to try other schemes. (Read the book, says the article). F; NR.

pp. 244-49

Pages on reading and evaluating ads for products based on realistic made-up ads. Puppy food, bicycle, and combination lock. Info; NR.

"Mister Peale's Mammoth" (pp. 253-266)

Charles Willson Peale -- early American artist also interested in setting up a Natural History Museum. He had been hired to paint bones of recently discovered huge mammoth. Started in 1783, and by 1794 Museum was in Philadelphia. News came of mammoth bones in a pit on a farm in NY State. Story describes the great difficulties faced in digging up these and other mammoth bones. Devised a large Chinese waterwheel, pumps, wooden walls, etc. Finally they get two almost complete skeletons assembled. Peale then paints a famous painting of the digging, titled "Exhuming the First American Mastodon" (1806-8).
Story mentions his sons Rubens, Rembrandt. Emphasis on the mechanial challenges met and the perseverance needed by Peale.

"Dinosaur Dig" (pp. 268-275)

Descriptive article on paleontologists and their procedures with references to dinosaurs. Preserving bones, assemblying them for museum display, making plastic or plaster models that look like the real thing. Replicas are now becoming more common. The real bones then are in careful storage for scientists to study.

"The Cat and the Fiddler" (pp. 276-298)

Fairy tale type story set in once-upon-a-time Europe. Main character is a young fiddler, Nicholas without much demand for his talent. One night a cat arives at his door and he befriends it. The cat asks the fiddler to play at their weekly ball. He agrees and in response to being paid, he says it is free. Goes to the cats ball and plays well. The cats are delighted and his friend the cat -- the Master of Revels -- rewards him with a set of golden fiddle strings that greatly help his playing. The next day in the town Merchant Stock offers Nicholas a large fee to play for him next week, but the fiddler has already promiosed to play for the Cats Ball. The Merchant is enraged and stomps off. (Modern touch -- Merchant Stock is a she!) But, Nicholas plays for the Cats and all is well; next day Banker Groshen asks Nicholas to play for a fabulous dance, but Nicholas must decline since he has already promised the cats. The Banker is furious. Nicholas plays for the cats at their ball, this time they give him a golden fiddle, he got a golden bow the 2nd time. The next day the King asks Nicholas to play -- but again he has promised the cats, but the King orders him and begs him, because the Princess wants very much to hear him. Nicholas has to agree. He goes to the court and plays -- but quite badly. Nevertheless, the Princess likes it and him. Suddenly she asks the fiddler to marry her, but only if her advisor says OK. It turns out her advisor is the Cat (Master of Revels) who strrongly encourages the Princess to marry the Fiddler. They get married to much celebration (moral keeping your word, even if costly, pays off in the end). F; NR.

"Wings In One Night" (p. 302-306)

Short treatment on the life of bats. Info; NR.

"Some Get the Bumps" (p. 312-325)

Start of the new ski season. Mika is scared to ski again because of broken arm and ribs from accident near end of last ski season. She's reluctant to go on the slopes, but is encourage and challenge to by her friend Beth. Mika goes to top of the slope that has the section she got hurt on last year. She starts down but chicken's out near the difficult part where she was hurt. Beth arrives and helps her confront her fear, and go back and come down again. This time she comes down and handles the fearful part with no problem - feels warm and good inside. F; NR.

"The Black Stallion and The Red Mare" (p. 326-334)

Story set in 19th century farm and praire country (U.S.)
Farm boy Donald sees a group of wild horses led by a magnificent black stallion in the company of a red mare. While Donald thinks and dreams about the horses, the local farmers including his father try to capture the horses. First they capture all but the Stallion and the Red Mare. At the end however they too are captured. Donald somewhat sad that the horses days of freedom are over; but his father gives the Black Stallion and the Mare to Donald where

they are together in their pasture. (Mare was blind.) F; NR.

"McBroom's Ear" (p. 336-348)

Farm story - very silly - basically a farm tall tale. Mr. McBroom a farmer with 11 children. Live in grasshopper country. Crops grow very large and in one day. When it gets so hot that you boil water to cool it off - thats grasshopper weather. Hordes of grasshoppers desend on the farm - but they save one huge ear of corn - big as a small boat. Tied to top of car they speed to State Fair in advance of grasshoppers. Arrive in time, get first prize - for all the 11 kids - but fair building gets so hot - the corn pops and fills most of the building. F; NR.

"My Two Weeks Under The Sea" (p. 364-375)

Story of five women scientists who live underwater for 2 weeks in Tektite habitat in water off St. John in Carribean Sea. She is "scientist, wife, mother of three." Biog; Info; NR.

"The Dangerous Deep" (p. 378-389)

Nature article on giant or dangerous things in the sea eg. squid, shark, barrocuda, eel, strange fish, whale, porpoise.

"Meet The Author" (p. 406-407)

Biography with photo of Virginia Hamilton, black woman writer who grew up near Yellow Springs, in So. Ohio. (She wrote the next story.)

"The House of Dies Drear" (p. 408-440)

Black family - father, mother, 3 boys arrive from the South in Yellow Springs Ohio to live; father is a teacher at the College. Central character is the oldest boy, Thomas. The story is based on the large old Victorian house in which they move. The house is presumed to be haunted, it is tended by a strange Mr. Pluto. Years before the house had been part of the underground railway and escaping slaves had stayed in it. The house is in a limestone area and there are many watery tunnels under the house and in the neighborhood. Thomas sets out to explore some of the mysteries of the house. He stumbles into a hole that puts him into the basement of the house and a system of tunnels and passageways. He searches through them, loses his flashlite and in the dark quite frightened as he tries to get out. After some scary exploring he suddenly finds himself coming out in a room behind a wall back in the house with his family, safe. (This is a section from a much longer work) all the characters are black. F; NR.

"Meet The Author" (p. 452-453)

Robert C. O'Brien author of next story "Mrs. Frisbey and The Rats of NIMH" Brief Biography.

"Mrs. Frisley and The Rats of NIMH" (p. 454-484)

Mrs. Frisbey is the head of a family of field mice - her husband died the previous summer. The youngest child is ill - the family must move before spring plowing. Visits the nearby Rats who have a great underground "city". The Rats have electricity, books (they read), newspapers, etc. Essentially like people underground. The rats came from NIMH. Preparing the PLAN. Rats meanwhile are starting various research projects. These Rats had originally been wild rats. Were captured by white coated scientists and taken to a modern laboratory. Here they were put in cages by a human - Dr. Schultz and were made objects in an experiment. Dr. Schultz was experimenting with certain injections to see if rats could be made more intelligent. Some were trained at maze learning; also in shape recognition. The experimental group rats got smarter and smarter. Learned how to recognize letters, and then how to read. (NIMH - Nat. Indust. of Mental Health = although this is not mentioned.) Experimental Rats had all learned to read. Justin, Nicodemus, Jenner and they were preparing to escape. (End of article - part of a book.) F; NR.

"Jobs In The Theather" (p. 488-489)

Description very brief of what a playwright, director, producer, set designer, light designer do in the world of theater. Info; NR.

"Sculpture in the Air" (p. 490-501)

Story - or news piece about the National Theather of the Deaf. Sign language called "sculpture in the air" tells story of the forming of this theater group by David Hays with help from Arthur Penn, Anne Bancroft, Dr. Edna Levine. All actors use pantomine and especially sign language. Spoken language also used at times. Phyllis Frelich deaf woman leading actress of this theater and of role play "Children of a Lesser God." Info; Hist; NR.

"Using The Past in The Present" (p. 504-511)

Story of how old fashioned ways of creating power have been re-born for important but limited use today. Examples: Water mills or water power used in past. Stockbridge, Mass prepared to teardown ruined old hydro-electric water plant - but Mary Heather (76 years old) helped stop this and today this plant provides electricity for 250 nearly homes; Trolleys also brought back for San Diego; Franklin wood stoves for many private homes. Info; Hist; NR.

"Meet the Author" - Walter D. Edmonds (p. 512-513)

2 pages biography of Mr. Edmonds, author of next story. American Eastern rural, white male, went to Harvard. Biog; NR.

Bert Breen's Barn (p. 514-548)

Farm story set in late 19th century, NY State. Ten year old boy and his mother and younger children on farm. The boy, Tom, works hard for his family and farm. Has had a dream for 3 years of getting a new barn built. But can't afford it. He sees a fine barn, not used, on another farm and gets the idea of buying it cheap, tearing it down and re-building it on his land. The story tells of the various challenges he meets in accomplishing this goal. Story ends with a barn raising in which many people help.

Main character: Tom, his mother, old farmer who heads the barn raising team. F; NR.

Holt, Rinehart, & Winston. Never Give Up
New York, 1983
(Grade 3, Level 11)

23 Items;
0=Religious

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"Flat Stanley" (pp. 16-34)

Silly, nonsense story. Mr. and Mrs. Lambchop have two boys, Arthur and Stanley. Bulletin board falls on Stanley at night, he wakes up as flat as a pancake. Goes to Dr. Dan, but Stanley feels fine except he is flat. Adventures as a flat, e.g., mailed to California, flies as a kite, Stanley used to foil thieves at Art Museum. Hung on wall as a painting, sees thieves sneak in, and he alerts everybody. People, especially kids, make fun of Stanley. His brother uses air pump to pump him round again. Everybody happy. F; NR.

"Do You Have the Time Lydia?" (pp. 36-45)

Busy older sister named Lydia. Never had time for anyone else -- also so busy with many activities, she's never finished any of them. Her brother Andy didn't do anything because he didn't know how to do anything. One day Andy brought in an old lobster trap and asked Lydia to fix it for him -- make it into a car that he could race in. Local race with dog as a prize. Andy says please help! Please fix it. Lydia busy on other tasks, won't help. Then, after Andy leaves, she starts to put wheels on the lobster trap. Then gets distracted by empty fish bowl that needs water and fish. Goes to get her fishing net, etc. By the time she gets back to the lobster trap/car the race is over. Andy cries. Then Lydia sits down on Dr. Arnold's front step and cries. Takes a fixed but hurt bird to Andy. She learns to finish something instead of being distracted -- finishes Andy's car. (Lydia very much like a boy throughout.) Story followed by photo essay -- two pages on fixing things. Two boys, two girls all in typical male repair shop setting. F; NR.

"The Hole in the Tree" (pp. 48-57)

Story about apple tree with small hole in it started by beetle, then enlarged by woodpecker, then by carpenter bee, then by chickadees, field mouse, woodpecker nest, ants, racoons. As this enlargement takes place over the months it is watched and commented upon by Scott and Paula, a boy and his somewhat younger sister. F; NR.

"Mexicali Soup" (pp. 58-70)

Hispanic, probably Mexican, family new to big city. Mama to make Mexicali soup which has many ingredients. But Maria (child) says please no potatoes, Pablo says please no peppers, in the city they don't use peppers, others ask for no beans, no garlic, no corn. Finally at the end Mama shoes everyone out of kitchen and makes the soup. Sets a bowl before everyone -- of hot water. Mama smiling at what happens when everyone's request is met! F; NR.

"Elizabeth, the Bird Watcher" (pp. 72-81)

In winter, black girl and father looking out window. Girl sees bird looking for food. Elizabeth suggests a bird feeder. Good idea says Papa. Elizabeth and father make and set up bird feeder. Birds come to it. Describes different birds and some of their habits. Then a squirrel takes over. Series of attempts to keep the squirrel out. Finally succeed. But they still give the squirrel some food of his own on the ground. Ends with two pages of common winter birds and some comments about them. F; NR.

"The Practical Princess" (pp. 82-98)

Princess Bedelia given, when born, beauty, grace, and common sense by three wise women. King pooh-poohs "common sense" for a princess. She grows up. Suddenly dragon moves in who must eat a princess or will kill everyone with his fiery breath. King and his men suggest getting a prince to kill dragon but, alas, no time.
Princess Bedelia says use common sense. Dragons can't tell princesses from anyone else. She takes care of it herself. Puts her dress on straw dummy with 100 pounds of gunpowder in it. Two young men carried it up hill (with Bedelia), threw it into mouth of dragon, it blows up, end of dragon.
Then Bedelia goes back to castle to hear Lord Garp, ruler of nearby kingdom, to ask Bedelia to be his wife. Garp is old and ugly and mean. If Bedelia doesn't marry him then Garp will make war. So Bedelia decides to trick him. Gives him two tasks to do to gain her hand. Each time she exposes Garp's failure to actually do the task. Garp gets mad and via magic wand sends Bedelia to top room of a castle. Bedelia abandoned in castle, because she refuses to marry Garp. Then in next room she finds sleeping prince, put to sleep by Garp -- he has very long blonde hair. They climb out on his long hair -- his beard -- which Bedelia notes can be used as a rope. Bedelia climbs down. Garp arrives and pulls beard of prince who falls out of tower but lands on Garp and kills him. And "since Bedelia saved Perion [the prince] from Lord Garp she married Perian" (p. 98). But first, of course, he had to get hair out. (Note: This story is almost a complete role reversal of usual fairy tales. Almost a satire, but I'm sure it is meant as a serious role-reversal feminist story.) F; NR.

"The First and Last Annual Pet Parade" (pp. 102-111)

Small town has first pet parade. All works well at start but bridge has slots in it for snow to go through. Small animals refuse to cross the slots -- big crazy mix-up. Then ice cream truck hit by car. Ice cream everywhere. Everyone stops to eat ice cream, including animals. Calm is restored and prizes given out. (Very silly -- rather meaningless and trite.) F; NR.

"Alexander and the Magic Mouse" (pp. 112-131)

Old lady lives in a big old house on hill with a cat, a magic mouse (made itself invisible), and an alligator. Alex the alligator was really very gentle, but old lady put up a sign "beware dangerous alligator" and people avoided Alexander which made him sad. Magic mouse predicts rain for 30 days. So they prepare. Then they tell people in the twon it is going to rain. Alex took letter into town, but everyone afraid. Finally little boy tells Alexander where Mayor lives. Mayor gets letter and people prepare for flooded river. Build high walls. Alexander comes back cold and sick. Finally rain ends. People in town thank old lady, and especially Alexander, who gets a silver medal. F; NR.

"How to Find the Alligator You've Always Wanted and What to Do with Him Then" (pp. 132-135)

Short-story, silly, saying you can send away for an alligator and he will make a nice pet who can be lots of fun around the house! Pp. 166-167: two-page photo essay on working with animals. Woman director of zoo nursery, man porpoise trainer, woman zoo keeper, woman animal scientist. F; Info; NR.

"Little House in the Big Woods" (pp. 168-182)

Pioneer farm family in 1860 or 1870s (probably in upper Midwest). Ma and Pa and three girls in a log house. Pa had gone to town to sell furs and get things for family. In evening, Laura with lantern and Ma go to shed to milk the cow. See a dark shape -- presumed to be the cow standing inside barnyard gate; Ma pushes the "cow" and the gate, but it won't open. She sees the "cow" is a bear. They turn and run back to the house. Bear stays inside the gate. (Bear was after the cow, who is safe inside shed.) Pa coming home that night late in woods. Thinks he sees a bear. Gets stick and attacks "bear," turns out to be a tall tree stump! He comes home with goods from town and tells his "bear" story. Ends with everybody happy. F; NR.

"The Case of the Silver Bowl" (pp. 180-193)

Encyclopedia Brown story. Encyclopedia Brown is a boy detective. Silver shop owner claims to have been robbed of eight silver bowls. Encyclopedia Brown solves mystery and shows store owner was not telling the truth. F; NR.

"Mary of Valley Forge" (pp. 194-207)

Story about Mary MacDonald, a black girl who helps American soldiers during the hard winter of the Revolutionary War at Valley Forge in 1778. Mary asks to join the army at age eight. Goes to Valley Forge, meets General Washington. Mary helps carry food to the soldiers. Carried food baskets to soldiers through the snow for two months. Finally spring came and everyone was happy. The sick soldiers got better, trained and prepared for battle. Soldiers marched off. The war was won and Mary was proud she had helped. Hist. F; NR.

"George Washington's Breakfast" (pp. 208-219)

Boy called George Washington Allen had same birthday as George Washington and became an expert on life of Washington. But one day he was stuck by the question, what did George Washington eat for breakfast? George couldn't rest until he found the answer. Looked in library books, looked in other books, finally told to give up. But he won't -- finally finds old book in attic that said George Washington had hoecakes and tea for breakfast. The grandmother then prepares hoe (corn) cakes and tea and they all have a George Washington breakfast. George Allen is delighted. F; NR.

Three pages on sports heroes

Girl tennis player -- Tracy Austin; Hank Aaron (baseball), Janet Guthrie (female racing driver for Indy 500), Less Tevino (golf), Margaret Wade (basketball coach), Carol Blazejoroski (basketball player). Then two pages on special olympics for handicapped children. Info; NR.

"Where the Good Luck Was" (pp. 226-241)

Girl, Agnes, gets out of hospital with crutches (broke her leg, jumping off roof). Has three friends -- two boys and one girl -- same age who think she should have aluminum (not wooden) crutches. Have to get money for her new crutches.
Then "Lucky" arrives -- girl, who once found a new pocket knife. Saw a quarter under side walk grating. (Why do they want aluminum crutches? "Would be cool" [!] -- p. 229.) Somehow can't get the quarter. But Mr. Pendleton shows up -- will pay each 20¢/hour to take junk out of his attic. Carry junk out and get $2.00. But one box marked rags seemd heavy. Find box with old silverware in it. They give it to Mr. Pendleton who rewards them with $22.50. Aluminum too light; decide to give them to Hospital, Hospital Happy. (Note: All the girls just like boys in their behavior and comments -- rather weird, unisex.) F; NR.

"Fidelia" (pp. 247-252)

Everyone in Fidelia's Mexican-American family plays an instrument but Fidelia. Fidelia hangs around school orchestra. She wants to play violin, but too small for that. She starts with tambourine. Fidelia decides to make a violin. Gets a box and board. Her older brother Alberto helps a lot. Crude violin is made. She takes it to orchestra class. Everyone is amazed, but Mrs. Reed, visiting musician, sees her dedication and brings out a very small real violin for her to play. Fidela very happy. F; NR.

"Seigo's Special Name" (pp. 254-258)

Seigo, Japanese-American boy, and sister Gail. Seigo is upst because people think his name is funny. He has his grandfather's name, Seigo. Gail has an idea to help change things. Seigo and Gail get their father to paint for them. That day he shows his class (in show-and-tell session) a picture painted by his father of boat his grandfather came on and the Japanese characters for his name, "Say-go." Told story of his immigrant family. Then children said things, e.g., I'm Irish and German, I'm Jewish-American, etc. Lunch time and Seigo was happy and class said his name correctly. F; NR.

"The Talking Leaves" (pp. 260-269)

Story of Cherokee boy -- Sequoyah who developed written language for Cherokee -- first written Indian language. Born 1773. Father was an Englishman but he grew up as a Cherokee. First made pictures for each word but too many pictures, didn't work. So made a symbol for each syllable (sound); needed 86 signs. Much grumbling against him in the tribe. Finally his youngest child, who learned it from Sequoyah, wrote a test letter. Sequoyah came in and read it. Much excitement. Soon Cherokee newspaper and books and school. Rewarded by U.S. President. At end he searches for other Cherokees in Mexico, but dies on trip. But a great man. Giant Sequoia trees in California named after him.

### "Tikki, Tikki, Tembo" (pp. 272-280)

Story set in ancient China. First son, Tikki, with very long name, second son with short name, Chang. Chang falls in well. After much effort get Chang out. Then Tikki Tikki Tembo falls in well. Chang has great trouble getting him out because it takes so long to say his brother's name. Took long time to recover. Since then all children given short names. F; NR.

### "Gumdrop on the Move" (pp. 282-291)

Mr. Oldcastle liked old cars -- especially a 1926 Austin he had sold years ago. Very excited to see his car is coming up for auction. He called this car Gumdrop. Goes to auction and bids for Gumdrop, but he loses to a rich businessman, Mr. Baugh, who is a car dealer. Mr. Oldcastle very sad. Mr. Baugh finally sells it to someone who races it, after taking off some of the parts. It loses the race, so he sells it to someone else, who takes off more parts and sells it to someone else. Finally, sans many parts and very beat up it is given to Mr. Oldcastle. He starts to restore it -- discovers it is Gumdrop and gets very excited and happy. He completely restores it. F; NR.

### "The Golden Treasure" (pp. 292-300)

Tale set in Northern Europe in the Middle Ages. Seaport has one very rich family. They had one child, a girl, then a woman who lived in wealth but she always wanted more. She wasn't kind or happy. One day a great sea captain came to port and met the proud lady and mentioned he wanted to sail one of her ships. She has a large new ship, "The Golden Treasure" but will let the Captain sail her only if he brings back "what is most precious on earth." The Captain sails to many ports. He rejects glass, silk, etc. as not valuable enough. Then his ship runs short of food. His hungry crew makes him see that food is the most precious thing. So he fills boat with bags of wheat. Finally he arrives back at the proud woman's port. She anxiously comes on board. Learns he has brought wheat and is furious. She throws all the bags of wheat into the harbor. As time went on the port silted up, people moved away, and everyone got very poor, including the proud lady who had to sell everything for food. She now knew the great value of food. Finally she wanders away from the town and its useless port. Arrives at a new town where she recognizes the captain. He takes her into his house and gives her a chair by the fire. F; NR.

### "The Round Sultan and the Straight Answer" (pp. 302-312)

A sultan loved to eat great amounts. Finally he gets very fat -- too fat to really even take care of himself. He offers a great prize to any doctor that can make him thin again. Various doctors each provide special diets but none succeeded -- forty doctors failed. The wise man Hamal arrives and announces the sultan will be dead in forty days. Sultan suddenly gets scared and anxious, etc. Stops eating. Day after day sultan worried. Started to get thinner. On the 41st day he wakes up -- not dead. Sends for Hamal, who points out that the sultan is not only not dead but also thin. Sultan is happy and gives Hamal much gold. F; NR.

"The Once-A-Year-Day" (pp. 314-322)

Eskimo girl, Annie, in Alaska, all excited for this is the one day in the year when the big boat comes and brings supplies tht are then barged into the town's tiny port. Her cousin Emma has just come to live with her family since she's an orphan. Emma is quiet, withdrawn, and no help at anything at all. The barges come in and Annie watches a special box get unloaded and taken to the store. Goes to the store with 30¢ she has saved all year. She buys a big treat -- a California orange. She carries her treasure outside to eat. When orange was half gone, she notices Emma is crying. She offers some orange to Emma. They share the orange and finally a real friendship between the two is started. F; NR.

Riders on the Earth. Grade 6 (Level 15).
Holt, Rinehart, & Winston. NY 1983.

41 Items
2 Religious (1 Greek relig;
1 Christianity, neg.)

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"A Visit to Mars" (pp. 17-24)

Science fiction (short episode). Earth people -- four or five -- walking on Mars discover Martians. Strange thin plant like beings who communicate by thought transference. It takes some time for the Earthlings to figure this out. Then they go off to meet more Martians. (The Martians call themselves "The Beautiful People") F; NR.

"The Language of the Bees" (pp. 25-29)

Short piece on Professor von Frisch who discovered how the bee's communicate distance and direction of food through various bee dances. Info; NR.

"Around the World with English (pp. 32-35)

Short article on different English words in America, England, Australia; and on the many English words in other languages -- e.g. Japanese, French, Swalhili, etc. Info; NR.

"Adventure in Naples" (pp. 36-52)

Young Ray Manser -- recent orphan, parents killed in auto crash -- is on ocean liner -- sailing for Tasmania, off Australia. Here he will live with his Aunt. Feeling lonely on boat as it leaves from London. Meets Finnish boy named "Anti" -- they become friends but have trouble talking to each other. Boat stops at Naples. They explore the town but stay too long. Their boat leaves without them. Disaster -- but, they sort of like it. They camp out that night. Next day run into English woman who arranges for them to get picked up in another, faster boat, that will catch their original boat in a few days. They thank the lady and agree to write her. F; NR.

"William Jones: Language Detective" (pp. 55-57)

Short article on William Jones who discovered many of the similarities of the Indo-European languages. E.g. Mother, Mutter, Moeder, Mater, etc. All were descendents of one language -- from long ago -- Indo-European. Info; NR.

"Signs and Symbols Around the World" (pp. 59-61)

Short article on international signs at Olympics, tourist and travel signs etc. Info; NR.

"The Baseball Computer" (pp. 65-82)

Ollie day dreams of being a great baseball player in a kids league -- in school room. Then back to reality. Tells class about his father who is a computer programmer. Local team is from his school and coached by his teacher -- Miss C. Two or three girls on the team also. Team has lost its first games and everybody wants to play another position. Ollie was the catcher. Loses again. Ollie suggests they use a computer analysis of players to assign position. They can't argue with computer. Morale improves, they win a game! Finally at end of season in crucial game Ollie hits home run to win game. At end players learn that really it was their changed attitude -- not the computer that did it. F; NR.

"Some Pages on Sports Hero's"

E.g. Wilma Rudolph, Billy Mills, etc. Info; NR.

"Extra, Extra" (pp. 86-99)

Dorrie had always wanted her picture in her father's newspaper, but he refused -- said it would be nepotism.
At school she must have a project for Children's Book Week. Dorrie decides to put out a 4 page student paper. Her father agree's to print it, if she and her committee of fellow students will provide the text and photos. Deligted, Dorrie and friends write humorous articles and get images to match. Her father then prints 1000 copies in the same format as his own paper. Dorrie's newspaper is a very successful project. Her father then has a picture taken of all the committee and that plus an article is then put in his paper -- the real one. Dorrie is delighted (really crazy with happiness!) -- and it's not nepotism, since her father was just covering the local town news. F; NR.

"Print and Speech" (pp. 102-105)

Short -- very brief set of comments about early Roman, Greek writing systems; also Japanese and the notion of phoneme. Info; NR.

"The Forgotten Door" (pp. 108-207)

(Very long story -- for these books -- approximately 100 pages.) Story set in rural mountain region of U.S. South. Jon -- boy from another planet -- steps into some kind of space and time warps -- i.e. falls down a hole on his planet and wakes up in a cave in the mountains on earth. (You don't know where he is from until near end of story.) He is badly bruised and has lost his memory. The locals know he is some kind of stranger, wild boy. One local family is very kind and befriends him and protects him from the hostility of many of the local types. Jon has some special gifts -- all normal on his planet, e.g. reads minds, always tells the complete truth. He also has no knowledge of money, war, lies, -- no one eats animals; can read minds of animals and they understand him. The basic themes are the difficulty of a good person - really a perfect person - living in a prejudiced environemnt (plus a strong emphasis on life on another planet where Jon eventually returns -- being much better than life here -- really perfect). (A secular heaven if you will.) The family who helps him -- at the end goes back with Jon to the other planet -- leaving all the locals baffled. Some of the people in the story go to church -- mentioned briefly; but church is neutral to negative, since the people who go there are not especially good. No reference is made to God or to worship or other religious ideas. The ideal world of Jonathan is never described as having any God or religion. A kind of secular humanist heaven. (Of course, where this planet even got the name for Jon, never occurs to the author.) F; Religious = neutral to negation.

Two pages on the law, courtroom etc. (e.g. female judge, female police officer, 2 of 5 lawyers female, etc.) (pp. 208-209) Info; NR.

Role Models (pp. 210-211)

1 page each to a pro-Indian and feminist lawyer Belva Lockwood; 1 page to male American Indian lawyer (Robert Bennett) who became head of Bureau of Indian Affairs (1st Native American to hold post.) Biog; NR.

"Look Out Over the Sea" (pp. 216-233)

Story set in Japan about 50-100 years ago. Story of two boys, one a farmer's son (Kino). The other, Jiya, a fisherman's son Friends, travel to beach and nearby island together. Return to land. Then comes volcanic rumblings, strong wind and final huge tidal wave. Wipes out Jiya's family as he watches. Faints, then wakes, is accepted as new son in Kino's family. Jiya slowly returns to happiness. F; NR.

"Tidal Waves" (pp. 230-240)

Short article on tsunami (tidal waves) and their causes, locations, and warning procedures. Info; NR.

"The Big Spring (pp. 242-252)

Story about a mother Grey whale and her baby son. Migrating from southern waters to Coos Bay, Alaska. Documentary-fiction type of story. Baby gets separated from mother. Captured and put in pen. It starts to die -- needs milk not plankton. Finally the mother finds her baby, smashes the fence holding him and they both escape. F; NR.

"From Owls and Crickets to Porpoises and Crabs" (pp. 253-254)

Very short autogiography sketch of woman natural history writer and her life. Biog; NR.

"Undersea Explorer" (pp. 256-257)

Further biography role models. Woman marine scientist head of team of 5 women scientists; pro-ecology material. Biog; Info; NR.

"A Modern Cassandra" (p. 258)

Page on Rachel Carson (role model) Biog; NR.

"The Changing Year" (pp. 259-264) by Rachel Carson

Story about how the sea changes. Spring, then summer, autumn, and winter. Surface water, life there and its changes. Info; NR.

"Pelops and Poseidon" (pp. 264-271)

Greek myth: story of Pelops, a prince, and the help he got from Poseidon. Pelops loves a beautiful Greek Princess. (Hippodameia) but to win her hand in marriage had to defeat her father in a chariot race. If he lost the King (father) would kill him. Zeus helps the King. Pelop with the help of Poseidon got 4 fast horses, the Princess who loved him also arranged to have wax cotter pins put in her fathers chariot. Pelops almost ready to be killed when the King's chariot wheels come off and he falls to ground and is killed. Pelops becomes a famous and successful king. F; Greek Gods.

"They Were First" (pp. 272-273)

Two pages on Matthew Fontaine Murray (1800-1873). Famous early oceanographer;
Jacque-Yves Cousteau (1910- ) pioneer underwater explorer.
(Naomi James 1949- ) solo sailor around world who was 2 days faster then Sir Francis Chichester.
(Mary Middleton 1922- ) Woman oceanographer. Biog; NR.

"Earth's Deep Frontier" (pp. 274-283)

Story about exploration of ocean -- mentions contributions of Jacque Cousteau, and invention of aqualung, adventure of underwater diving, William Beebe and Otis Barton inventors of batheepphere; Auguste Piccard and his machine that set records of 35,800 feet deep. Info; NR.

"Music by the Mirrors" (pp. 292-304)

Story about 12 year old English boy Giles Willis shifted to a new foster family. The family has a boy, Martin, and a girl with boy being very gruff and unpleasant. He has a music group (like Beatles or Sting). But it is unknown, just starting. Giles listens to them and likes them -- though Martin is pretty rude to him. Later in school Giles tells his music teacher how good Martin's group "The Minors" really are and promises they will put on a show. Martin rejects this -- but later says OK. Group performs at the school and audience goes wild. This is the start of big success for Martin's group. At end he is happy and thanks Giles for starting it all. Giles likes foster home. F; NR.

"Maria's House" (pp. 337-341)

Maria goes on Saturday to Museum for Art Class. Assignment is to draw their own house. She lives in a tenament and is worried about drawing so dreary, run down a place. Maria makes a fantasy picture of her house -- from a magazine. Her mother tells her an artist must paint what is true. She then paints her apartment building in quick angry slahses. She put both pictures away and went to bed. (No real ending, children try to discuss possible endings.) F; NR.

"A Joyful Noise (p. 357)

Page on musicians: Lilit Gampel (girl violinist). Seijii Ozawa conductor. Biog; NR.

"Theseus and the Minotaur (pp. 360-367)

Greek story Theseus, his father Segeus, Minotaur, and Amadine. The familiar story. Refers to Zeus. F; Greek Religion.

"Beowulf" (pp. 368-378)

Beowulf comes to Denmark whre the monster Grendel has terrorized the Danes. After a ferocious fight Beowulf kills Grendel -- tears his arm off. Beowulf celebrated as great hero -- friend of Danes. F; NR.

"Young Ladies Don't Slay Dragons" (pp. 380-386)

Fictional Kingdom plagued by a dragon. King and Queen worry who will kill it. I will says princess Penelope. But ladies don't slay dragons says the king. But, I fix drawbridges and oil armor says Penelope. Slaying dragon's is men's work. But the Princess (being a genuine 1980's princess) doesn't thinks so. She goes to queen, to tailor, etc. all say young ladies don't slay dragons. But, princess perseveres. Gets advice from Wizard that leads to Penelope inventing first gun. She gets metal pipe, fills it with the Wizard's magic fire liquid, puts on suit of armor. Goes out to dragon who says "you don't shoot dragons." Then she shoots dragon and kills him. The smoke blows away and there is a handsome prince who has a big kingdom who asks Princess to marry him. She says yes -- if she can fix drawbrdiges, slay dragons, that sort of thing. Ride off together.

"The Challenge of the Sword" (pp. 388-397)

Arthur as a boy and the traditional tale of his challenge to draw the sword from the stone. Other knights fail. He draws the sword and hailed as king. Somewhat written down but traditional tale mentions very briefly and only once: cathedral, an archbishop, and swearing on the Bible. All standard aspects. F; Religion.

"Trouble in Camelot" (pp. 398-415)

Mark and his three sisters Katherine, Jane, and Martha one summer day find a magic coin that allows one half of one's wish. Katherine wishes them back to age of chivalry. Here they meet sleeping Sir Lancelot. They talk in rather smart-ass way. Then Morgan de Fay. The children dislike her. Katherine wishes her to jump in the lake. The magic charm promptly makes it happen. Then Lancelot captured by 3 bad knights. Katherine gets cross with Lancelot when he balks at magic help. Next comes tournament. Lancelot wins all for Arthur. Then Katherine uses magic to make her dressed as knight -- she challenges Lancelot and using spell she defeats Lancelot the greatest knight in history! Then she is sorry since she likes King Arthur and hates those who are opposed to him -- those who applauded her victory over Lancelot. Presently Merlin comes up and tells Katherine to quit messing around with such strong magic which children shouldn't have. Merlin gets the charm and wishes them back to where they came from. They all wake up in Katherine's and Martha's very 20th century American suburban bedroom. (Mixture of mockery and silliness with respect to original story.) F; NR.

"Brave Queens" (pp. 420-421)

Page on Elizabeth I of England. (1 page) Zenobia, Queen of Palnyra who fought Roand and rode in her armies. Biog; NR.

"Zeely" (pp. 422-441)

Two American black children nicknamed Geeder and Toeboy have adventures during the summer in small town U.S. Geeder (girl) see's a mysterious regal black woman walking down the road at night -- her name Zeely. Then the children discover old magazine in their attic with a story in it about the tall African Watutis. The figure Zeely is an African queen. The girl longs to meet Zeely. They meet and talk about Zeely's probable African royal blood. Other rather mysterious but benevolent meetings at night. Zeely a clear African role model for Geeder. Relaxed somewhat vague, but up beat ending. F; NR.

"Childhood Days" (pp. 435-441)

Black woman writer has short piece about growing up -- roughly 40 years ago -- in small town in Ohio. Father worked but really a musician, brother a story teller. Sold greens and vegetables and made some profit. Visited the movie house. Pleasant childhood stories -- black family life. Biog; NR.

"The Dog of Pompeii (pp. 448-464)

Story of boy and his dog Bimbo who lived in ancient Pompeii. Tito (the boy) was blind -- no parents. Bimbo was Tito's great friend. Little stories about life in this ancient Roman town. Reference to shrine of Household Gods. Forum is scene of debate over whether there will be a new earth quake. Fireworks and games for Caesar's birthday. Next day, Vesuvius blows up. End of the world type of scene. The blind boy thanks to Bimbo finally escapes. But the dog is caught and killed by the ashes and gas. Tito very sad. Epilog: 1800 years later scientists digging in Pompeii wonder about rhe skeleton of a dog that they find. Hist. Fict; NR (except one ref. to Roman Household Gods).

"The Secrets of Minos" (pp. 466-476)

Story about Crete and the excavations of Sir Arthur Evans who found "palace of Minos." Discusses the ancient Cretan culture unearthed by Evans Bull jumping frescos, Palace, and the problem of sudden distruction (probably earthquake). Hist; NR.

"The Subject is People" (pp. 478-484)

Descriptive anthropological piece -- pointing out the relativity of ways to eat in different tribes, cultures, etc. (Anti-human nature theme.) Mentions some Bachiga (tribe in Uganda) were taught by missionaries and some became Christians. Describes life of woman anthropologist in this African Village. Mentions the word "culture". Info; Relig: missionaries.

"Patterns of Culture" (p. 485)

One page on anthropologists (role models). Ruth Benedict, Margaret Mead, and Franz Boas. Biog; NR.

"How Ologbon-Ori Sought Wisdom" (pp. 486-489)

Story set in Near Eastern villages somewhat in the past. O-B decides to travel to gain wordly wisdom. Each village makes fun of how he travels with his camel -- but each criticism is different and contradictory. Moral -- "seek wisdom, but don't throw away common sense." F; NR.

"Adventure in the Outer World" (pp. 492-511)

Luke and Eric -- two boys have grown up in science-fiction city -- underground. Sometime in the future. Only ancient myths about what life on the surface of earth is like. Terrible disaster in the past resulted in the building of this underground science-fiction city. Luke is curious about the outside. Avoiding the cities alarm system and breaking their laws he sneaks out to the surface -- "the outer world." There he discovers beautiful earth -- recovered since the disaster. Then he meets a dog and a girl on earth. She has thought transference or mind reading ability -- telepathy. (Only some people have the gift.) They talk about their different worlds. Then each has to return to their people -- but happy with their secret friendship. F; NR.

"Planning the Future" (pp. 512-513)

2 pages on city and future planning. (3 male and 3 female planners) Info; NR.

"Three Cities of Tomorrow" (pp. 514-519)

2 pages on Brasilia (Church in photo)
2 pages on Reston, VA (no church)
2 pages on Islamabad, Pakistan (mosque in photo)
(No text references to church or mosque) Info; NR.

Spinners
Houghton Mifflin, Boston, 1983
Grade 3

23 Items
0=Religious
(one ref. to Japan. temple)

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"Keola's Hawaiian Donkey" (pp. 9-20)

Story about a little boy, and about a donkey who won't work, called "the stubborn one." After being sold several times to different people, the donkey is given to little Keola, who says the donkey is really "stubborn" but "wise" because he likes to enjoy the beauty of clouds and sunshine. They take time together to enjoy them, "then went home to work."
Chars: Keola (boy), donkey Paakiti, various others. F; NR.

"The Unemployed Elephant" (pp. 23-28)

Little elephant sent out to get a job. No luck, much discouragement -- though he's polite, well-dressed, finally gets one -- luggage at bus station. "After all, who knows more about trunks than an elephant?" (Dumb!!) F; NR.

"Mark Climbed to the Top of the High Bank" (pp. 30-32)

All about the various meanings of the word "bank." Use of context for meaning. No characters. Info; NR.

"Bus Ride" (pp. 34-41)

Jamie rides a bus to see her grandpa, and sits with Mrs. Rivers who understands her feelings, befriends her. They look forward to meeting again on the bus.
Chars: Jamie, Mrs. Rivers, grandpa, Jamie's mother and father. F; NR.

"The Mixed-Up Mystery Smell" (pp. 46-60)

Three young detectives investigating a "mystery smell" go to (formerly) deserted house, hear witch-like woman saying how she'll pound, something then put it in the oven. It turns out the smell is yeast. She's baking bread, using her "magic" (being cheerful, etc.) they bake bread themselves.
Chars: Kate, Marsha, Bobby (boy), and Mrs. Birdie. F; NR.

"Mrs. Birdie's Bread" (pp. 61-66)

How to bake bread: recipe directions. Info; NR.

"A Bowl of Sun" (pp. 71-85)

Blind Regan lives with her father Mike. (He's called Mike -- no mention of mother). They move to Boston (they had lived near beach, had little leather crafts shop). Transition hard. She doesn't help herself anymore. Misses the ocean. Mike's friend Rose teaches her to pot, and she becomes happy. (She makes a bowl for Mike.) F; NR.

"Old Ben Bailey Meets His Match" (pp. 87-97)

Big Les and small Lester raise fox hounds in Tennessee. Lester leaves his pet hound Funny with old Ben Bailey who keeps the dog, saying he was carried away by turkey buzzards. Lester borrows Ben's mule -- then tells him a flock of t. buzzards carried it off. Ben gives the dog back -- word goes around how Lester bested him.
Chars: Lester, Ben, dog, Big Les, and various. F; NR.

"The Way It Was" (p. 98)

How school was 100 years ago: mostly just a pictorial with questions comparing then and now. Info; NR.

"Yagua Days" (pp. 103-115)

Adam, in Lower East Side of NYC goes with mother and father to visit family in Puerto Rico. Family fiesta with many relatives. They go to get more food at family plantation (family gives away or sells in town what they can't eat themselves). On rainy day they slide down grass on yagua (palm tree branch) into water. Great fun. On return to NYU tells Jorge about visit.
Chars: Adam, jorge (mailman, from P.R.), mother, father, various relatives in P.R. F; NR.

"Puerto Rico" (pp. 116-119)

Welcome to P.R.; tells about it: weather, language, etc.: "it is a very special place." Info; NR.

"Mary of Mile 18" (pp. 121-134)

Mary lives in northern British Columbia. One of 5 children with mother and father. She finds and wants to keep a puppy -- little wolf. Father says no -- they can't afford animals who don't earn their keep. Little wolf does warn them a coyote is coming for the chickens, so they get to keep him.
Chars: Mary, siblings, mother, father, wolf. F; NR.

"Blue-Wings Flying" (pp. 140-155)

Hopi boy, Blue-W-F, has new baby sister. (Earlier baby brother had died.) All will contribute to naming her -- choosing the prettiest thing they say on day of her birth. B-W-F has a hard day (chips grandmother's pot, etc.) -- but his name is given to the baby: Rainbow-mist-at the spring.
(Full of gags-me-with-a spoon questions, etc.)
Chars: various Hopi's with "beautiful "names: boy, father, mother, grandmother and new baby. F; NR.

"The Duck in the Gun (pp. 157-169)

General about to have the gunner fire the cannon at the town, but there is a duck, sitting on eggs, in the gun. They have to postpone the war for three weeks. Meanwhile, the soldiers paint the enemy town, to make money. By the time the ducklings hatch, they all don't want to make war anymore. The general is now in love with the enemy Prince minister's daughter too...: a wedding, party, ducks guests of honor. F; NR.

"The Sidewalk Story" (pp. 176-204)

Lilly Etta Allen upset because her friend Tanya Brown and her family -- sick mother with 7 children -- are being evicted (stuff put on sidewalk) for non-payment of rent (no money). LEA calls police (no help), then reporter Mr. Frazer. Brown stuff is left in street -- big wind and rain story comes: LEA lies on top (on blankets) to keep it all from blowing away. Newspapers -- Frazer-- etc. come; big story. All works out fine (new apartment for Browns, job offer for Mrs. Brown etc.) -- and earings for LEA who didn't have any. All thanks to LEA and Mr. Frazer. (No mention of fathers for either family.)
Chars: LEA, Tanya Brown, LEA's mother, Mr. Frazer (shown as black in illustration), and various. F; NR.

"The Burning of the Rice Fields" (pp. 208-215)

Wise old Hamaguchi has rich rice fields. There is an earthquake, then sea water leaves shore (there will soon be a tidal wave). M. sets fire to his rice fields -- all come to help him, mystified as to why he did it. While they are up with him, the water washes town away: he had set fire to draw them from their houses. Wise M. "Has made himself poor to save them" -- they bow down before him. He will put them all up in his house -- and in the temple, still standing.
Chars: Hamaguchi, his grandson, various villages. F; Reference to Temple.

"What's the Matter with Carruthers" (pp. 216-239)

Emily (pig) and grieved Eugene (turtle) meet friend Carruthers (bear): sad, crabby, unlike old self. They try to cheer him up. Nothing works. Turns out he was ready to hibernate (he'll be more cheerful in the spring) his friends put him to bed.
Chars: Emily, Eugene, Carruthers. F; NR.

"Maxie" (pp. 247-256)

An elderly lady, Maxil, lives alone, and lives by a strict routine. She gest depresed, goes to and stays in bed, and abandons her routine: depressed that no one needs her. But no one gets to school or the office -- they all "needed" her morning cues: e.g. her loudly whistling kettle. 400 people turn out to "need" her each day -- so she gest out of bed, cheered up. She makes tea for everyone...
Chars: Maxie, various other chars. F; NR.

"Lum Fu" (pp. 274-282)

Chinese farmer named Lum Fu meets strnage old woman (magical) in summer moonlight -- gets 6 magic coins. But he steals more. Then goes to get family to get even more. Before they get the gold home though the moon goes down, and all the gold disappears. He was too greedy...
Chars: Lum Fu, old woman, family members. F; NR.

"Skunk Baby" (pp. 286-297)

Baby skunk exploring the world -- very curious rather warns B. Skunk and his 3 siblings of dangers, e.g. owl. They go around. She shows them good things to eat. Young fox attacks: gets skunk smell in face from Baby and Mother. Baby discovers he has that weapon: he's proud: "bushy tail held high." Skunk pride!
Chars: Baby, Mother, Fox, etc. F; NR.

"The Goat in the Ring" (pp. 304-311)

Goat, Geraldine, has Navajo friend Glennal at Window Rock. (Glennal's Navajo name means "Woman Warrior.") Glennal weaves goat hair (mohair) into a rug. Story tells how it is done (wool prepared, etc.).
Chars: goat and Glennal. F; NR.

"The Rooster Who Understood Japanese" (pp. 314-335)

Miyo (Japanese - small girl), whose mother is a doctor at University Hospital, therefore often home late (no father -- died long ago) spends afternoons, etc. with widow Mrs. K., and various pets, live Rooster, Mr. Lincoln. Trouble: Mean neighbor, Mr. Wickett, will call police if Rooster doesn't stop crowing at 6 a.m. Miyo puts ad in school paper for new home for Rooster. Mr. Botts, retiring custodian and Japanese wife take it. They all have a party, and all is forgiven: all are friends.
Chars: Miyo, Mrs. K, Mr. Wichett, Rooster (Mr. Lincoln), Miyos mother... F; NR.

"The Wizard's Tears" (pp. 338-354)

Town of Drockrock, old wizard pooped out: his magic no longer works. Old wizard send for a new wizard, and old one returns. New wizard great success. But he made the mistake of using his magical tears to get himself breakfast in bed: everyone in town turns to a frog. He visits old wizard who gives him a riddle: if he can answer it the frogs will turn back into people: he does, they do. (Completely meaningless story: idiotic. Only point is that the smart-ass young wizard needs help from old wizard.)
Chars: old wiz, young wiz, various townsfolk. F; NR.

Beacons, Houghton Mifflin; Boston, 1983
Grade 6

40 Items
8 Religious

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"Opie gets involved" (pp. 12-23)

Opie (whose father wants her to be a social worker when she grows up) and her father go to the bank. He goes into the bank, leaving keys in ignition. She sees father coming out of bank along with a woman and child, as hostages of a bank robber. Heroic Opie (14-years-old) drives after them in Dad's beloved sports car (called "She"). Opie smashes into getaway car, saving Dad, etc, but destroying his car. Much notoriety for her. (She did "get involved" as Father is always preaching...).
Characters: Opie, father, sister, mother (very ambivalent family group), and other hostages, etc., reporter. F; NR.

"Tejanos at the Alamo" (pp. 26-40)

Story based on account of 12-year-old, of battle of Alamo. Enrique: the boy: Alamo attack begins. He hears a woman praying. He finds his mother with ther belongings inside the chapel. At daybreak he sees his father -- he feels tender toward him, but there is often awkwardness between them. But moment of closeness is soon lost. The mission has been turned into a fort: "The church was just a big house now, with many families in it." He has a talk with Father, who says he (father) must be stern: he is reponsible. Explains why they're fighting the Mexicans; distressed that his own brother is on the enemy side. Father is Hispanic; wants freedom from Mexico. Not very pro-American either. Boy inwardly wants Dad to go back to Mexican side: "We will live long in Mexico, and they will call you Don Gregorio and give you new land on which you will build a shrine to Our Lady of Guadalupe,..." But they fight ("Father doesn't look strong any more.") Father tells him "I want you to grow to manhood." Mother praying for them all. Father gets killed. Hist. F; Religion referred to. Our Lady of Guadaloupe. Most religious story in all the texts. Other examples: "our church is S Fernando", Alamo a mission church.

"Volcanoes: Windows in the Earth" (pp. 48-53)

Mexican farmers et al. present at birth of volcano, 1943, in Mexico. What is a volcano: origins, etc. Different kinds. History; NR.

"The Indestructible Razorback" (pp. 54-55)

Fantastic story about how tough these hogs are: a stick of dynamite eaten by one then goes off. Destroys barn, kills mule, etc. -- but just makes hog sick. Characters: farmer, hog, etc. F; NR.

"The First Oceanographers" (pp. 56-58)

History of oceanography: Theophrastus, Ben Franklin interested in ocean currents. English sea captains wouldn't take Franklin's -- an American's -- advice on how to cross the ocean fastest.
Characters: Theophiastos, T. Folger (American whaling ship captain), Franklin, English captains referred to. Hist; Info; NR.

"Run for the Blue Ribbon" (pp. 59-71)

Dave (black in illustration) is a runner, a beginner. Runs beside RR tracks, with old blind RR man as friendly coach. At meet, Dave falls and hurts ankle: now phobic about running on cinders, goes to see blind Mr. Johnson. Danger, suddenly: a train is going to hit a broken rail and will crash... Dave has to run to warn the engineer. He flags down the train -- and can now run on cinders. Characters: Dave, Mr. Johnson, and various. F; old black man says, "Make most of what good Lord gave you." Black religion.

"Maria Tallchief: Dancer with a dream" (pp. 74-87)

M. T. -- half Osage Indian, half Scotch-Irish/Dutch. Becomes ballet dancer: good. But other corps dancers don't like -- resent -- her: stand-offish. But -- hard work and talent -- she succeeds increasingly. Betty Marie changes name to Maria but refuses to change last name. She is driven to succeed. Finally, "I will show them!" -- the birth of a star -- at age 18. Characters: Maria Tallchief, various female rivals, and teachers, Mr. Dunham (honcho), etc. Biog; NR.

"The Perfect Shot" (pp. 89-105)

Link Keller spending summer with Aunt Harriet in Michigan (mother taking summer computer course elsewhere; no dad). Small cabin in wilderness. (Chippewa Indian handyman.) Link is very bored out in boonies. Link takes photos with uncle's camera, of birds, gets porcupine qrills in derrière, while taking photos (falls...). Aunt has to pull them out (right through the cloth of pants). He is brave...getting to like aunt... F; NR.

"Incident on an Iceberg" (pp. 114-123)

A woman tells her grandchildren about how years before -- when she used to sail with her ship-captain husband on his voyages, she once walked on a huge iceberg. (Her husband didn't want her to, but there is a young scholar from Harvard on board ship, studying the sea, and he wants to do it too. So they talk him into it.) On the iceberg, along with seals, etc., they find a man, all in tatters, etc. Harvard man -- who speaks many languages (grandma insists that grandkids must learn many languages) finds out that he's German. He'd been hunting for seals, weeks before, and chunk of icy broke off land: stranded: They rescue Kraut, who keeps saying that "we were angels from heaven, sent by God himself"; "Gott in Himmel." Story told (over and over) proudly by Grandma.
Characters: Grandma, grandpa, Harvard man Kemper Swift, German, etc. -- and grandchildren's voices interrupting. Religious motif; True (?) Story.

"Mrs. Frisby and the Rats of NIMH" (pp. 124-152)

(Nicodemus and other rats captured in put into white NIMH truck.) Scientists put the rats into cages. Rats being tested for increased intelligence. These rats -- in Group A -- given injections and learn to read. They figure out how to get out of their cages -- and escape.
Characters: Nicodemus, Justin, and other rats; Jonathan and a few mice (six of eight get lost; maybe die in escape); plus scientists (one male boss; one male, one female underling). F; NR.

"Repeat after me" (pp. 160-169)

A bunch of kids try to teach a dog to talk (about sub-plot: boy-narrator wants Kitty to be his girlfriend: she, and all, humiliate him.) [English very incorrect: ghetto talk.] They fail to teach dog. Boy goes home. Refers derisively to the "meaningful" conversations his father occasionally tries to have with him. (No mother mentioned.) He enjoys the fact that his father doesn't understand what he's talking about. Kitty slips a photo of her under the door: things looking up. (No explanation as to why she does.) F; NR.

"Elizabeth Cady Stanton: Fighter for women's rights" (pp. 171-181)

Life of Elizabeth Cady Stanton -- pioneer in women's rights, education vs. slavery., etc. Gets married -- no "obey" used in the ceremony. Seven children. Freedom for women -- treated like slaves. For women's suffrage. (Not hostile to husband or to family life.) Much abuse, etc. Respected at end of life. "Doors of opportunity opening for women." Resolution raised storm in pulpit. Characters: E.C.S., Father, Mother, siblings, husband, other early feminists, etc. Biog; slight religious reference.

"Jataka Tales: 'Sweet Tooth'" (pp. 190-192)

A tale attributed to Buddha. "The stories speak of issues we face today: responsibility, honesty, popularity, friendship, ingenuity, ecology, respect for the old, independent thinking, and so on."
Story about a king's gardener Sanjaya who catches a timid wild antelope by its love of honey: moral: "there is no-thing worse than craving." (They let creature go.) Characters: Sanjaya, king, antelope. F; Eastern Religion; also Buddha.

"How straws were invented" (pp. 193-195)

A water ogre lives in lake in forest in Africa (?): eats all who drink. A wise monkey-king goes with his thirsty monkeys to drink. Ogre threatens them. They use reeds to drink: Ogre says "the last straw!" No, says monkey chief, "the first straw."
Ogre, monkey chief, other monkeys. F; Eastern religion.

"Remote control rescue" (pp. 196-200)

A couple and a man gets swept away by current in Hawaii -- gets stuck on reef. Helicopter goes to rescue (boats can't get close: reef). Pilot uses helicopter propeller to blow people (in rubberraft and on surfboard) to shore. Characters: Pilot (Hawaiian), lady, husband, other man. F; NR.

"Cobie's Courage" (pp. 224-234)

Mennonite family in Kansas left Czarist Russia to practice religion (in preface). Close family with six daughters. Cobie, daughter, does housework for her family and another, for money. Younger sister disappears on snowy night. Cobie goes looking for her. Finds her fallen into empty well; Cobie climbs in, helps sister out, who then goes for help. Thus Cobie saves sister. Characters: Lander family and various (men) friends -- who help rescue girls. F; Religion mentioned. On way to church they get lost -- but no one prayes?!

"Buffalo Hunters and Sodbusters" (pp. 235-239)

About the great plains. First dwelt on by the Indians (tells what they ate, how they lived), then new immigrants after civil war. Go horses -- tells about them. Introduction of "Turkey Red" -- winter wheat -- brought by German Mennonites from Russia. Tells about Christmas -- treats etc. (no religious emphasis), except that Christmas a time for "thought and thanksgiving." No mention to whom. F; Religious reference.

"The Midnight Visitor" (pp. 250-255)

Spy named Ausable, whom young writer goes to meet: writer is disappointed: Spy fat, unimpressive. But a bad-guy spy comes into the scene. Ausable completely deceives him -- and disposes of him (he dies in a fall from nonexistnt balcony).
Characters: Avsable, wrtier Fowler, God-spy rax, hotel waiter. F; NR.

"The Amazing birds of South America" (pp. 258-267)

About Brazil (originally called Land of Parrots), etc..: parrots, macaws, etc., condor, etc; changing habitats, etc. Info; NR.

"Island of the blue dolphins: Hunting the giant devilfish" (pp. 268-282)

Two Indian children stranded on small island off California coast in 1800s. Courageous sister went back to save younger brother. Brother killed by wild dogs. Girl survives; tames wild dog leader; hunts for giant devilfish (octopus), makes spear, etc., etc. Kills devilfish.
Characters: Karava (tough cookie), Dog Ronbo, Devilfish. Supposedly (?) True Story; NR.

"Things are not always what they seem" (pp. 290-303)

Henry Reed spends summers with aunt and uncle in N. Jersey. Keeps diary of what happens to him and friend, Midge Glass.
Henry and Midge go riding on horses. They separate to do errands. Henry falls into stream onto nose and gets nosebleed. He lies down to let it stop, etc. When he and Midge meet up again, he hears that the police have been around: a lady bird-watcher saw a dead man -- murdered, bloody -- lying in the woods -- really Henry. Henry doesn't let on it was he.
Characters: Henry, Midge, her mother, etc. F; NR.

"Gymnastics: The Graceful Sport" (pp. 306-311)

About women's gymnastics (originally war game for men, in Sparta). How judged: What criteria what the events are. Why Soviet gymnasts do so well (how sports are supported in USSR). Maybe one of todays gymnast will be first U.S. woman to get Olympic medal.
Characters: Mention made of various famous gymnasts (e.g., Nadia Comaneci). Info; NR.

"Chuckwalla Camp" (pp. 320-331)

Boy, Pip, goes to visit botanist sister Jan in Arizona to study lizards, etc. Learns a lot. Camps out. Wants to see a chuckwalla lizard: does. Bitten by scorpion: terrified. Faints when sister comes back in car to get him. Characters: Pip, sister Jan. F; NR.

"The Cat King's Daughter" (pp. 333-346)

Princess Eleva loves Raimond. Stupid kind father. Hugo against the match (dad stupid -- daughter uppity fresh, e.g., "That's your opinion.") King hates cats: has forbidden them in kingdom. One gets in and Eleva pretends to have turned into a cat. Fools father. The other suitors now refuse to marry Eleva/cat. Raimond will marry her even as a cat ("as long as her heart is still unchanged"). Cats now legalized. Hugo called the Cat-King, etc. Characters: Elena, Hugo (king), lover Raimond, cat Margot, other suitors. F; NR.

"The Night of the Leonids" (pp. 350-358)

(Lewis and grandmother go to watch shooting stars in Central Park when famous comet crosses earth's path around sun.) Eccentric grandmother: married several times, clearly very rich, etc. Parents go off to Europe.
They go to Central Park to see -- but only dark clouds. He complains that he'll have to wait another 33 years to see shooting stars: he'll be middle-aged. But clear that Grandma will be dead by then: shet hits him. He holds her hand on the way home.
Characters: Lewis and grandmother. F; NR.

"The Sounds of Sea Mammals" (pp. 361-369)

About sea mammals: sounds they make, how, what for, etc. How they hear. Guests: do they talk: "Music" of whales (compared with birdsongs). Info; NR.

"Rescued by Dolphins" (pp. 370-378)

(Johnny -- of 21st century -- a stowaway on a boat that crashes, is stranded in mid-ocean. Uses a packing crate as raft.) Surrounded in water, not by sharks but by dolphins. They play. Fascinated by Johnny. Dolphins push his raft through the water. (Thirst! Sun-burn!) Dolphins deliver him to land. F; NR.

"Paintings that Move" (pp. 389-391)

"The matter is moving," etc. Artists can suggest motion in their painting. About Bridget Riley: "one of the mot notable women artists in England." What she is doing in her art. Biog; Info; NR.

"Lady in Black of Boston Harbor" (pp 392-400)

A lady ghost who "walks yet in Boston Harbor." (Ghost here presented as fact.) Story: young confederate soldier, Lieut. Lanier, was just married. Is captured by Union forces. His young wife, Melanie, comes to his rescue - sneaks into the prison as a man etc. But escape doesn't work out: Lanier

gets shot; Melanie is hanged in a black dress. But her ghost returns - guards get her hands around their throats. She stil walks... -
Chars: Melanie Lanier, Lieut. Lanier, var. other. True Story (?); NR.

"Harriet Tubman: Conductor on the Underground Railroad" (pp. 401-416)

Rumors about a man named "Moses," strange bird calls - and slaves gone. Discovery by masters usually made on a Sunday - so a day lost before machinery to catch slaves could work. "The men who made a living hunting for runaway slaves... were in camp meetings saying their prayers with their wives and families beside them." (!)
Her heroism as she leads 11 slaves to Canada. Tribulations. (She... "experienced a feeling of guilt, remembering that time, years ago, when she had prayed for the death of Edward Brodas, the Master, and then not too long aftewards had heard the great wailing cry that came from the throats of the field hands and knew from the sound that the Master was dead." She threatens to kill a slave who wants to turn back. They come to have total trust in her: she is leading them to freedom.
(William still recorded names of slaves, etc. & published 1872 "The Underground RR.")
Helped in Syracuse by the Rev. J. W. Longuen (no expl. of his religion, church)
Finally gets them all to Canada. Very cold, etc. "She cheered on these newly arrived fugitives. Working herself, finding work for them, finding good for them, praying for them, sometimes begging for them."
She keeps rescuing slaves until the Civil War, then works for the Union. Religion (praying) noted. Quakers help them; song "Go Down Moses."

"Arctic Fire" (pp. 424-439)

Matthew and father in Canadian Arctic. Father and pilot lost... Matthew and Eskimo friend, Kayak, go looking for them -- but run out of food. Have to return. Danger. Must cross ice surrounded by water. Kayah gets on piece of ice. Must cross over. "Matthew closed his eyes and prayed. 'Thanks a lot,' he heard Kayah shout..." Then, greater danger: ice all breaking apart, they're floating toward ocean. Polar bear -- goes past them, kills and eats a seal. They make an ice house. Kayah makes a lamp from the frozen seal heart. Lights a fire (with great difficulty). They flash mirror at passing plane: no good. Prepare to die. But Kayah draws red circle around their hut with seal's blood. Saved by helicopter. Plane had seen mirror; 'copter the red circle. Father also had been saved. Reunion. Religion, praying, noted.

"A New Kind of Bear?" (pp. 440-445)

About pandas, in China. Chinese wilderness explored by (among others) Pere Armand David, "a French Catholic priest," missionary; also collecting specimens for Museum of Natural History in Paris. (No further reference to religion.) How panda found, etc. Ref to Fr. David; Hist.

"Skill: The Newspaper" (pp. 450-455)

About newspapers (sections, index, edtc.). No characters. Info; NR.

"The Last Take" (pp. 456-469)

Emmeline and friends Alison an Jeanne go to take brownies to Aunt Beth. Aunt Beth lives in an apartment building with a TV monitoring system, in front of which the girls like to dance, act, sing, etc. -- but wrong doorman is on duty. The girls see from Aunt's balcony a TV crew filming a detective movie on the West Side Highway. They go down to watch them doing the "takes." They go hide in the grass, and arrange to be noticeable in final take -- but filmers won't realize the girls are in the picture until the film has been printed. They succeed; hope to be "discovered."
[Comment: your basic bratty, nervy kids!] Characters: Three girls (especially Alison, hoping to be a star), doorman, Aunt Beth, police, various actors. F; NR.

"Vocal: Lights! Camera! Action!" (pp. 472-473)

Little story about TV jargon.
Concerns TV show "Little Bo Peep -- undercover Policewoman," with Meg Carson as assistant director. The man who arrives to be temporary director doesn't know the jargon -- she tells him he should "resign immediately" (!). Characters: Greg Hinkle (his uncle is the producer), new director; Meg Carson, assistant director. F; NR.

"The Dragon Doctor" (pp. 474-481)

Huang, a Chinese farmer, is a famed animal doctor. A dragon flies down. (Dragon lore -- e.g., "Celestial Dragon rules the sky".) He cures the dragon, which was ill (a boil) with acupuncture, and medicine of licorice. People find out. "A dragon is only a dragon, you might think, but foolish people can make it a god." News spreads of "Holy Dragon." People build a shrine, make sacrifices, etc. Tourists. "Though worshippers implored it loudly, [the dragon] refused to come out of its cave..."
Dragon takes farmer, Huang (called Dr. Ma) to heavenly palace where he eats the Food of Long Life. (Incidentally, long secular humanist view of life laid out here.) Is given long life, made "the Infallible Dr. Ma," brings medicinal plants from earth to heaven. For centuries, his remedies cure people in China. Then made patron of all veterinary surgeons on earth. Still friends with dragon, who loves his licorice medicine. F; Superstitious, old Religion.

"Dandelions Aren't Just Weeds" (pp. 482-490)

About plants as medicine. How some plants got to this country (as "hitchhikers," etc.). Herb teas. Plan names, mints. A few names mentioned but no characters. Info; NR.

"Drum Major for Justice" (pp. 491-504)

Martin Luther King, Jr. Son of a minister and his wife. A few mentions of sermons, and being a minister, but nothing about religious faith or ideas. "Brotherhood and justice" etc. Influence of Ghandi and Thoreau major ones. Falls in love with Coretta Scott -- a tomboy and a fighter. She became "an exceptionally strong mother, a devoted wife, and an earnest worker." (No reference to their being Christians!)
Bus boycott -- it worked. Then more, etc. Lunch counters, etc.

"Prayer was a way of helping tired spirits. The leaders felt that if the people prayed together before they marched, they would have the strength to go on..."
March in Washington, reference to prayer: There...they prayed, they sang, they listened [to M.L.K., etc.].
Quote from M.L.K.'s speech, with references to the Lord, God (p. 501).
M.L.K. wanted to be remembered as a "drum major for justice" -- we will get to the Promised Land -- "a completely just America." Hist; Biog; Religion mentioned.

"Sybil's Perilous Ride" (pp. 513-523)

16-year-old Sybil Ludington's daring ride during the Revolutionary War 1777: there's been a surprise attack on Danbury (I say, let the English have it!). Farmers need to be warned and no one can ride her horse (the only horse around); but she dresses like a man, rides off to spread the alarm. Rides off, wakes various families. She sings to her tired horse. Emphasis on her courage. "She had received her orders and carried them out like a soldier...The proudest moment of her life" when her father hears her report. Hist; Fict; NR.

"The Phantom Toll both: The Silent Valley" (pp. 528-544)

Milo, a boy who never knew what do with himself. Interested in nothing. Finds a toll both -- unassembled -- in a mysterious package in his room. Assembles it, drives up, inserts coin, drives through -- in mysterious place. Has two ridiculous companions -- a dog, jock, and an insect Humbug. Various travels. Now, the Valley of Sound. Total silence suddenly.
Explanation of the silence: Soundkeeper (female) has ruled as wise monarch, doling out sounds. But, eventually, too many sounds = noise pollution. (Lots of stupid allegory: Dr. Dischord, Dynne, etc.). Soundkeeper abolishes sound. Milo goes to see Soundkeeper, in plot to free sound. She speaks poetically about the difficult kinds of quiet. Visits sound catalogues, etc., etc. He manages to take away a sound -- etc. -- frees the remaining sounds. Things back to normal.
Milo goes off to try to free Rhyme and Reason. F; NR.

Whispering Ghosts
(1984)
Laidlaw: River Forest, Ill.
3rd Grade

22 items;
0=Religious

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"No, No Rosina" (p. 8-30)

Italian family in San Francisco; the father and boys go out fishing for crabs on the family crab boat. Rosina - a young sister wants to go out on the boat. But girls aren't supposed to go - bring bad luck. Rosina stows aboard and surprises them out at sea. At first she brings bad luck, then good luck - i.e. lots of crabs. She is now OK on the boat. F; NR.

"The Middle Muddle" (p. 32-43)

Mike is the middle child (in the Muddle family; no father). Mike feels he is too young for the exciting things of his older brother and too young to be classed with his younger sister. Stays home and discovers men are digging a hole in the middle of his street - putting in new water pipes. Then a kitten hides in one of the water pipes. Kitten is in danger because water will be going through the pipes in 20 minutes. Because Mikes arm isn't too thick he is able to pull the kitten out and rescue it. He feels happy he is the middle muddle - since his sister was napping, and his older brother was away; he was there to save the kitten. F; NR.

"Holiday Upset" (p. 44-56)

Ginger was looking forward to marching in the 4th of July parade. Her father is a fireman. She could hardly wait. Was to march as a Brownie. But coming up the stairs to her house she slips and sprains her ankle very badly. Much to do about fixing her ankle. But it is too hurt for her to march in the parade. But, her dad saves the day by getting permission for Ginger to ride in the cab of the fire truck with him. F; NR.

"One More Chance" (p. 58-70)

Red is older brother, Anne his younger sister. Red is angry at his sister, because that morning she had tripped over his foot and hurt her head. She had told their parents that Red had deliberately tripped her. Red got in trouble for this with his father and mother. Later they are walking outside their house in the nearby fields. Anne runs through a pasture with a mean bull in it. The bull charges, Red runs in and drags her out just in time. Afterwards his sister admits the tripping was an accident. They all make up. F; NR.

"Why The Bat Flies At Night" (p. 72-77)

A fable. There was going to be a war between the birds and the beasts. Each side tries to recruit the bat, but it says "no" to both. So today to avoid being seen by either side, the bat flies at night. F; NR.

"Why The Sun and The Moon Live In The Sky" (p. 78-83)

Myth about long ago when sun and water were good friends. Sun invites water over for a visit. Water fills up Sun's and moon's house and drives them into the sky where they are to this day. F; NR.

"How The Rhinocerous Lost His Smooth Skin (p. 98-109)

A "Just So" story. Parsee bakes a big cake. Ill mannered Rhino steals and eats it. Parsee is angry. Some days later there is a big heat wave. So hot the Rhino takes off his skin to get cool. While Rhino sleeps, Parsee puts lots of cake crumbs in the Rhino's skin. Rhino puts his skin back on later, but it is terribly itchy. Rhino scratches and scratches but no use - from then on a very wrinkled and folded skin. F; NR.

"Roper" (p. 108-119)

Susan has a dog Roper - she loves him very much. But she must give him back to his training school for dogs for the blind, the school only let her have Roper for the dog's first year. She has to give Roper up and is very sad for some days afterwards. Then coming home in the school bus she see's a blind man with a dog. She see's how important the dog is. She volunteers to take another dog for just the first year. (Parents are minor characters and man from the training school.) F; NR

"Team Work" (p. 120-123)

Short article on how guide dogs are taught to work with the blind. "General takes the cake" (p. 124-129)
Kids have a very friendly new, but large puppy called "General". They bring him to school to show to the class during before the birthday party of one of the school kids. He bounds in, runs over to the table with the birthday cup cakes, knocks them over eats some, gets frosting on his nose. Everyone laughs, but owner promises to bring more cakes tomorrow. F; NR.

"The Trouble With Horses" (p. 130-147)

Town gets a stable of horses for its kids. Alfred goes down with friends to ride. He's put on a tall gray horse, that scares him, (it jumps and sneezes some.) Alfred is scared but doesn't want to admit it to his friends. Various excuses given by Alfred to avoid being found scared. Finally goes down to the stable and pats the tall, gray horse - over comes at least part of his fear. F; NR.

"The Friendly Ghost" (p. 150-166)

Julie is visiting her aunt and uncle. Stays at their farm house - Julie has her own room (on first floor). She is scared. The first night a big white ghost comes in the window; next day an apple missing from her plate beside the bed and window. Still scared but has a good time during the day; that night ghost comes again; again apple missing. Third night same thing, but not quite so scared. Then she sees the ghost is Daisy - the white horse she has so easily made friends with. F; NR.

"Jimmy Takjes Vanishing Lessons: (p. 168-191)

Jimmy Holiday and his mother (black family - all characters in the story are black) (This is not mentioned - but shown in pictures). Lives near an empty, big house with a reputation for being haunted by a ghost. House belongs to Jimmy's aunt and she wants to sell it - but ghost stories keep people away.

One day Jimmy goes to house - very brave to go in by himself. There he is scared by a ghost; runs out. Then decides to go back to get a dropped key. He goes back, sees ghost, but this time he yells "boo!" and scares the ghost! Jimmy and the ghost have a talk. Ghost is afraid Jimmy will tell people that ghosts can be scared. Jimmy won't tell, if ghost teaches him how to vanish. OK says ghost; then Jimmy tells his mother about the ghost; Jimmy vanishes and together they scare and disturb the ghost so much that he leaves for another house. So they sell the house to an elderly couple. Jimmy then goes to the other house and gets to be a good friend with the ghost. In a while the ghost moves into his house and becomes a welcome member of the family. F; NR.

"The Case Of The Missing Camera" (p. 194-204)

Teddy Singer (black boy - shown by the pictures) studies insects. Went into an old deserted house to photograph spider web. Here he was scared by a ghost; he ran away. But left his camera there. He went back for his camera, but it wasn't there - stolen. Teddy goes to Sandy Brooks (white girl) - mystery solver, detective. They go to the old house and discover footprints in the dust. They suspect Bugs Decker (white male) - local tough and gang member. The accuse him. He gives a lie as a response. The lie is uncovered by Sandy. F; NR. (Note: This story is adapted from an Encyclopedia Brown story; original story detective was boy - Encyclopedia; & both were white.)

"Garden In The Snow" (p. 206-212)

Luther and Alfie playing in the snow. (Both white boys) making snowman. Luther remembers he is due home to baby sit. Goes through woods. Finds a open, warm spring in the middle of the snow - surrounded by yellow butter cups. Stays too long and gets home late. His mother is cross because she can't shop for a new hat for the festival that night. Luther runs back to the spring, picks the yellow flowers and puts them in his mother's hat. She is happy. Maybe something good will become of him and his interest in the woods, and flowers. F; NR.

"Racoons Are For Wild" (p. 214-223)

Jim and Marsha (two black kids) are trapping to get a racoon. Marsha has been reading about racoons and she really wants one as a pet. They put out a cage trap. Catch a muskrat; again catch a muskrat; then they catch the puppy living next door. Finally, they put the trap near a stream. Next day they have a racoon. But he is so mean they let him go. Then they catch another racoon. This one is nicer - a female, maybe a mother. But, then Marsha thinks the racoon is really a wild animal; she lets it go. F; NR.

"The Magic Of The Monarch" (p. 226-231)

Short article on the monarch butterfly - the caterpillar stages, the chrysalis, and the adult. Info; NR.

"A Good Morning's Work" (p. 232-242)

Mitsuo Yamada japanese boy is working - hoeing - in his family garden. His father keeps telling him to keep working. As he works Mitsuo comes across a beautiful milk weed plant with a spider web that catches the sunlight. He spares the web. Then he comes across a small puddle with a frog. He leaves the frog and puddle still hidden by some weeds. He also spares some weeds with flowers and bee's; and a small bird's nest. The bird tries to thank him. Then it is time to go home to eat. The boy is pleased at his work on the garden - but mostly at not hurting the spider web, frog, bird, etc. F; NR.

"Kiya, The Gull" (p. 244-254)

Kiya is a sea gull that gets caught in long strand of wire and sea weed. Can barely hop on one foot and fly with difficulty. The children try to catch it. (Presumably to help it.) One boy very persistent but always Kiya just gets away. Then Kiya gets the wire caught in a bush. Now trapped. The boy happens to find the gull. The gull is afraid. The boy takes the wire off and frees the gull. The gull flies free. F; NR.

"Steve's Clue" (p. 256-207)

Steve Jackson and Don Sharp (Two black boys) talk about the gas station robbery. 2nd in less than a week. Bouncing a ball that there dog goes after results in colliding with a man walking by with a tackle box and fishing gear. The boys wonder why the man seems so concerned about the tackle box. They follow him and see him bury it in the backyard of an old deserted house. Then Steve remembers he saw the same man with different colored hair on the day of the first robbery. They tell the police. The police check it out and find him to be the robber. They congratulate the boys (Police Officer is black, criminal is white.) F; NR.

"Daughter Of The West" (p. 268-277)

Faith lives out on ranch in desert country with his father. (no mother). She doesn't really like the west, too dry, dusty and lonely. She see's a snake slithering nearby, gets scared (remembers a rattle snake incident) and rings the bell 3 times (alarm code). Her father comes running. But the snale is harmless, and he scolds his daughter. She runs away crying and hurt. Falls down crying; but hears a distant call for help. She goes over and finds at the neighbor's ranch that Seth has fallen and cut his leg badly. Faith rings the bell for help and rides out to her father and neighbors to get help. They rush back to the hurt boy. All are very proud of Faith; Faith is feeling much better now like a true daughter of the west. F; NR.

"The Jewelry Store Robbery" (p. 278-284)

Town has had a series of robberies. The latest is the jewelry store. Harry (a black boy) and his Police Detective Uncle (also black) go to the jewelry store. From the clues provided they deduce that the real robber was the store owner. (White man). F; NR.

"Adventure At The Old Mill" (p. 286-304)

April and Jake - brother and sister, visit old lady at nearby house. She is a friendly old woman - granny -who is very much like a grandmother to them. Something is strange. Two men in her house - one says' he is her nephew - the other a doctor. Granny gives April a rag doll she was making for her sister. But granny seems strange and makes funny remarks. Later the two children talk it over. Things look suspicious. They take out the stitches on the doll - and find a paper with a map on it showing the old mill. It's evening and getting dark, but they decide to check the old mill. They creep up and see the two men. So they creep inside - April jumps back from a spider web - and makes a lot of noise. She hides in a barrel, but the two men catch her brother. She hears they plan to leave. So she pushes a barrel at the two men. (Amazing) She knocks both of them over. Just then - (in the nick of time and out of nowhere), the police arrive and arrest the two men. All are safe. F; NR.

Voyages
Laid Law Bros:
River Forest, Illinois
(1984)
Grade 6 (Level 13)

28 items
2 with religion
1=Indian magic and spirit
1=one line says prayed (1720's)

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"Josies' Handful of Quietness" (p. 8-36)

- Josie - girl in a Mexican American migrant family rural setting. Stays in shany house have taking care of 2 younger siblings while her mother and father work the fields. She is befriended by Mr. Curtis and elderly Anglo who owns a farm nearby. He is lonely, a recent widower. Josie has dream of staying in one place, going to school and then to college; story recounts her feelings and relationship with her parents and Mr. Curtis. (Excerpt from a longer piece - no resolution here, just descriptive and evocative. Sentimental, but not too bad.) F; NR.

"The Medicine Bag" (p. 38-39)

Story about a part Indian boy (mother is Sioux) who lives in typical American house and neighborhood; he has an old grandfather - a Sioux Indian. They visit him at the Reservation every year for a week or so. One day to everyone's surprise he shows up at their home - he is lonely, getting ready to die and wants to be with his one relative. The boy is very embarrassed by his somewhat strange old grandpa - but likes him also. His friends are impressed by him. They talk about the old way of life. At the end he gives the boy his medicine bag - by tradition / passed on by father to oldest son. He tells the story of his medicine bag and the objects in it. Also, the Sioux story of The Vision Quest every young man used to go on to understand his name and purpose. At the end the boy receives the medicine bag, is reconciled with the old man, who dies shortly afterwards. F; NR.

"Felicia The Critic" (p. 52-83)

Standard American family; father, mother, 2 girls. Felicia is very critical and the dialog with her family and friends shows how critical, and somewhat catty she is. But, Felicia can't quite understand why her family, especially her older sister and her friends get angry with her so often. Even strangers get irritated with her frequently volunteered critical remarks. Her mother tells her about critics, eg. literary critics, and suggests that Felicia, if she is a critic, should be a constructive critic. Felicia decides she will be a constructive critic.
Starts by fixing up a badly organized closet in their home. She does a great job everyone is pleased. Next she gives detailed directions to the traffic cop on how to more efficiently direct traffic. Later at school she continues trying to give only constructive criticism. (Story ends without any clear resolution, but presumably Felicia has improved considerably by moving from criticism to constructive criticism.) F; NR.

"Sail, Calypso" (p. 84-104)

Two boys - one black, one white (from pictures) repair an abandoned sail boat. They call it: Calypso. Once repaired they sail it out to an island off the coast. On the island bad weather comes up and they start to sail Calypso back to the mainland. Run into very bad squall. They have a difficult time, then as the wind and waves get bad - Paul (white) gets knocked overboard when he is hit by the boom. Clay keeps looking for Paul (he has a bright life jacket.) Then sees him, leaves the boat and the two struggle, swim ashore. As they get ashore Clay is rolled over by a big wave and knocked out - more or less._ There, Paul helps Clay with a blanket, fire, etc. But Calypso was last seen in the storm heading out to sea. F; NR.

"Showdown on The Tundra" (p. 106-113)
Man in Alaska working on the pipeline takes a long early morning walk alone. Runs into a single Wolf that follows him and then circles him. The man picks up a large caribou antler for protection and then continues back to the camp. They have a face off and the wolf backs away and the man gets back to the camp OK. Biog; NR.

"In Tune With Our Timber Involves" (p. 114-119)

Nature story about keeping track of timber involves wearing special collars in N. Minnesota. Pro-ecology piece. Info; NR.

"That Quail, Robert" (p. 120-134)

Family finds an abandoned quail egg in a nest. They take the egg home, keep it warm, and to their surprise and delight it hatches. The quail becomes a household pet. Lots of fun and it is very interesting. Call it Robert. The quail prefers to stay inside often and to keep the family members company. Next spring, Robert still with them. One day when Robert was acting strangely, there is a sudden quail shriek and then - a quail egg. Robert is a girl. Biog; NR.

"Little Red" (p. 136-151)

Julie and George live on an Arizona ranch. Here they have a pet javelina - "Little Red" - a small wild pig. They found it up in Hidden Canyon - orphaned by a large jaguar that lives there. One day it becomes clear that their pet is getting too mature to keep around the ranch much longer, so they take him back to Hidden Canyon to let him go free. They travel some hours by horse to the canyon and let Little Red free. But Little Red runs into the jaguar and in the process of escaping gets Julie and George involved in a tight situation with the jaguar who is angry and only a few feet away. George gets out his knife, then throws sand and dust into the jaguars eyes. The cat strikes out wildly, just then Little Red tears in and badly cuts the cat. The cat gets weak and Little Red tears in again. Little Red wins. Then heads off into the wild. F; NR.

"Moosik" (p. 152-164)
Story probably set in Russia of a tiny baby Rhesus monkey raised by a woman zoo keeper. He is hard to feed at first, but she works at it. They become great friends, she is mother to Moosik. As he gets older he plays more and more pranks. So she has to let him go; she gives him to the monkey house. After a short time, Moosik adapts well and is trained for a show. One day at an exhibition - one year later - his first trainer and "mother" shows up. Moosik recognizes her and joyfully rushes to her and refuses to let go. The audience hears the story and Moosik. True story; NR.

"Heroines of The Sky" (p. 166-177)

Story of America's first two women aviators. Harriet Quimby and Matilde Moisant. 1911 Quimby 1st woman with pilots license. Became famous as women pilots - toured, set womens records at various times. Quimby killed in crash - only 11 months after her license. Moisant continued a short while longer (to age 26). Big on excitement, challenge, etc. Biog; NR.

"Buddies" (p. 178-181)

Maurice Stokes and Jack Twyman - pro basketball players for Cincinnati Royals. Stokes suffered brain injury and Twyman helped, aided and served as buddy to encourage Stokes' partial recovery. Established Stokes Charity Basketball game. Story about Inter-racial harmony, helping and buddies. Stokes - black; Twyman - white. Biog; NR.

"River of Peril" (. 184-205)

Boy and his dog story. Boy = Ben, dog = Brandy an Irish setter. Father is moving to a city apartment so Brandy can't come. But, Ben and Brandy take one last fishing and canoe trip by themselves. On the trip while fishing without looking he reaches for his lure and gets bitten by a snake, a cottonmouth (water moccasin). Brandy kills the snake but in the struggle Ben also badly sprains his ankle. With a bad ankle and a snake bit hand, Ben very determined goes for help in the canoe. But he loses control of canoe in the white water. Almost drowns as he loses the canoe, but pulled out by Brandy, who also pulles Ben to the side of the road where he is found and rushed to hospital. Brandy is something of a hero and the president of the father's company understands the situation and transfers the family to a job with a large house. Brandy will come with them. F; NR.

"Whitewater Challenge" (p. 200-210)

Photos and text about Whitewater boating. Info; NR.

"Skiing is Believing" (p. 212-218)

Story about BOLD organization of Blind skiers - features 2 blind girl skiers. Biog; Info; NR.

"Ocean-Born Mary" (. 220-229)

A presumably true and curious tale of the early 1700's. James Wilson and Elizabeth Fulton married in Scotland and left for America on a sailing trip packed with immigrants. On the way they run into a bad storm. All they can do is pray. Storm is over all OK. Then a pirate ship appears. They have no gunpowder. So the pirates capture them and tie them up and start to plunder without trouble. The Pirate captain goes down to the officers quarters. There to his great surprise he finds Elizabeth Fulton Wilson with a new born 2 week girl. Strangely moved, the Pirate Captain finds out the baby has not been named get. He makes a deal with the mother. Let him name her and he will let everyone go free and no plunder. The mother agrees. The name is "Mary - beautiful Mary". The Pirate leaves, the passengers and crew cheer and celebrate. Then the Pirate comes back with a package of beautiful brocaded silk - for Mary. He wants it for the baby's wedding gown. Then the Pirate Captain leaves quickly and for good. So the girl was nick named "ocean born Mary." Years later at 18 (in America) when she was married she had a wedding gown of the beautiful silk. True story; Relig - minor

"Trail boss in pigtails" (p. 230-244)

Emma Jane is trail boss for family returning with 82 cows to Illinois from Texas. Father is ill and dies on return; they are returning to family with the cattle to buy a new farm. Emma Jane (oldest child) is the "Man of the Family". They cross a river - cattle swim behind another large herd, whose trail boss helps. Emma Jane says she is the trail boss and she can do it. Trail boss - admires her spunk, etc., etc. Emma Jane did make it to Chicago to sell the cattle and every cow brand heard of the trail boss in pigtails. True stroy; NR.

"You Press The Button, We Do The Rest" (p. 246-251)

The story of George Eastman and The development of The Kodak Camera. Info; NR.

"How To Make And Use A Cartridge Pinhole Camera" (p. 252-257)

Article on how to make a pinhole camera using regular film. Info; NR.

"Cameras and Courage" (p. 258-281)

Story of Margaret White - woman photographer. Who would become "famous for her extraordinary courage and fearless adventures" p. 201 (note: such language almost never used to describe a boy or man in any of these books.) Came from a busy energetic family. They systematically worked at overcoming fears) of the dark, the night, caterpillars, etc. As a child she became interested in snakes, but also liked photography then at college (Cornell) she began to get seriously interested in photography. Thrilled to it. She kept at it became good at it. Went to Cleveland to photograph industrial scenes. Had to get in a steel mill to take pictures gets admitted. Then sample flares are given her by some friends in camera business; they help her and she gets great pictures of pouring molten steel. Went on to become well known for "her photography but also for her extraordinary courage and fearless adventures" (p. 281). Biog; NR.

"His Inventions Saved Lives" (p. 282-288)

Story of Garrett A. Morgan, black man and inventor. He invented the Gas Mask. There is an explosion in a tunnel at Cleveland. Morgan demonstrates the gas mask by rescuing the trapped workers; called "heroic act" and he showed "courage". Later invented the 3-way traffic light. Received lots of prizes and safety awards. Died in 1963. Described very positively in his eulogy. Proud of his race, etc. Biog; NR.

"Felix The Fourth" (p. 290-292)

Story of Cuban mail man at the turn of the century (1904) who wanted very much to be in the Olympics in the marathon. Begged enough money to get to New York - he arrived in St. Louis just in time for the race. Very tired when he arrived at the starting line - in long trousers. Nevertheless, in this his first competitive race he finished 4th. Biog; NR.

### "The Girl Who Wouldn't Give Up" (p. 294-301)

Story of Wilma Rudolph. Born weak, then got scarlet fever and leg got partially paralyzed. But later, Wilma kept working at it. Began to walk, then plays basketball. Then on track team. Story is about drive, being a great runner, on training, and an winning, determination. Exciting wins at the Olympics. Queen of the track - athlete of year (1960). "But at home Always Humble and Good Natured" (p. 301) Biog; NR.

### "The Mystery of Pelham House" (p. 302-307)"

Story of a mysterious, haunted old house in New England. Filled with strange sounds at night, lights etc. Old farm couple moves in. They clean it up - but at night all sorts of hauntings. Finally the farmer see's the ghost of a young woman haunting the house. The couple moves away; the house stays haunted; The End. F; NR.

### "Twelve Ounces of Courage" (p. 308-319)

In India an airforce pilot's plane malfunctions, and he parachutes into the jungle where he lands in a clearing. He is badly bruised and leg is broken. In the clearing a drama unfolds. A 12 foot King Cobra is going after a baby of the Jungle Cock. The hen pretends to have a broken wing which draws Cobra away. Hen shows coverage, but after 2 attempts and getting a hit from the Cobra she returns to her other chicks. Cobra returns to get the baby. Then the Jungle Cock - bright exciting and brave - attacks the Cobra from above. He drowns flood a couple of times. The Cobra knocks the cock down and off a few feet. Cobra returns to get the baby. Then the pilot gets angry and throws a large rotting branch at the Cobra. He hits the Cobra, saves the baby, but draws the Cobra's attack.
Cobra attacks the pilot. Just as Cobra is about to get him, the baby chick goes "Cheep-cheep-cheep". The Jungle cock revives, and goes at the Cobra again. This time he gets the Cobras' eyes but gets killed in the process. The blinded Cobra slithers off. The pilot is rescued and takes the Jungle Cock's baby back as a reminder of great courage against long odds. F; NR.

### "Ashu and The Whirlwind" (p. 320-329)

Ashu - a black African girl, daughter of a once mighty family of warriors and priests. Story set in African village. Ashu hears talk of a thief called the "Whirlwind". One night she sees him sneaking into the courtyard of their house - late at night. She startles the thief and he runs off. She knows he will be back - to check the story of buried silver in the yard. Her parents and family travel to nearby town. She is alone in her house. She sneaks a pair of hand cuffs from her uncle - a policeman. That night when, as she expected, the thief shows up she helps him dig to the box. Since it is dark she can reach down to help him grab the box handle; she snaps on the cuffs and traps him. She gets a big reward for catching the Whirlwind in the act of stealing. F; NR.

### "Exploring Crystals" (p. 332-337)

Story about crystals, starts with scientist (Abbe) in 18th century France discovering the basic importance of crystals for understanding matter; goes on to describe different crystals. Info; NR.

"The Hunt For The Mastodon" (p. 338-347)

Story of 2 boys in New Jersey who find some large teeth at a local highway construction site. Bring the teeth to American Museum of Natural History in New York. They are Mastodon teeth. Later a crew from the museum goes out and finds most of the skeleton of a complete Mastodon, but miss parts of the legs. The bones are set up in a New Jersey Museum; they add to our knowledge of the past. Thanks to the awareness of 2 young boys who 1st saw the teeth. Info; NR.

"The Indian Heart of Carrie Hodges" (p. 350-404)

(Long Story) Carrie 11 year old girl living on ranch, in California. (no siblings). 1st adventure, her dog Tippy saves Carrie from a rabid skunk, but Tippy gets bitten by the skunk. Tippy is quaranteed and later dies of rabies. She is very sad over Tippy's death, angry at father for forgetting Tippy's anti-rabies shot, but she and father make up. (Girl and her dog story treatment in preceding section - purely uni-sex). Major theme has to do with Carrie, and her visit to the Valley of the Moon - taken there by Foster (a conservationist; Fish and Wildlife Warden - Old Timer-type). Hidden valley with strange rock-animal shapes. Carrie had begun to carry a dog-shaped rock - like Tippy - in a buckskin bag around her neck. In one of her Indian books she learned this was a fetish - supposed to have magic powers. (p. 360). Carrie hoped that Tippy's spirit lived on in her rock - she wore it everywhere. Back to Hidden Valley. Taken there by Foster after a long crawly trip through underbrush. During the visit with Foster to Hidden Valley, they talk about Indian lore and myths, including Indian creation stories. During this trip Foster tells Carrie "I do believe you have an Indian heart". This fills Carrie with joy.

During the rest of the summer Carrie molds small rocks into animal shapes - fetishes. She has a special love of, and attraction to, the Coyote. Then she meets a female coyote - distinctively marked. She follows it and finds 3 of its cubs have been killed by a storm broken branch, and a fourth is badly hurt. Carrie kills it to put it out of its misery. But somehow, Carrie and the Coyote become friends. Often they watch each other. Carrie felt all of this was an omen and related to her coyote fetish.

Then Leo McCready shows up as a temporary foreman when her father is gone. He is mean, and hates animals. Carrie dreads his presence. Leo finds a dead lamb, later some more. Then a month or so later, Leo McCready's pick-up is in the yard and in the back is a dead coyote, shot by McCready. Its the female that was her friend and she is really bitter toward Leo. Leo, works the ranchers up against the coyote because of the lamb and sheep kills. Plans are made for a big, all-valley coyote extermination hunt. Carrie very distressed at all this. She thought she might "have angered the spirits". She decides that night to go to the Valley of the Moon and ask for help. In the night she packs her sleeping bag, hunting knife, compass, food, water gourd, etc. and gets her father's horse and sets out for the Valley of the Moon. Working against her fears, she crawls up the dense mountain side and comes out in the valley, there the moon throwing light on the strange rock shapes. She gets out her coyote fetish, and decides to spend the night. She says. "Carrie Hodges if you really have an Indian heart, please let it work now. Let the coyote spirits listen to it speak." She knows this is the moment of testing. Then a large male coyote shows up on the other side of her small camp fire. Then 3 others shows up and sit in a row watching her. Then the male coyote began to speak to her. The coyotes have come in a spirit of friendship as they did in ancient, long ago, Indian times. Carrie tells the coyote about the coming hunt. Then other animals (all hunters, eg. Bobcats, Mt. Lion) show up. They listen to Carrie and then have a meeting to form a plan. The animal - coyote - plan really, is not to hunt for a week or so and let the small animals so over run the farms and ranches that the humans will know their foolishness. At the end the animals all say farewell to Carrie. Before one old male coyote leaves he brings Carrie a piece of bark. He tells her to chew it - it is good medicine. Then Carrie has a brief rather wild animal dream - she felt heart of a coyote beating in hers.

Then she wakes up at home in bed. It turns out that Carrie had been drugged by something still left in the shell of the gourd that her water flask was made of. Shortly after she got to Hidden Valley it had effected her. Her father had gone for her in the morning and found her delerious and brought her back. As she is recovering Foster visits her - he asks where she got the bark - chewing it probably saved Carrie's life, thus strongly implying that some of her dream was true. Foster is somehow a kindred spirit, with an Indian and an animal heart. F; Indian Relig. fetishes; animal spirits)

18 items; None Religious

Sailing Along
Lippincott Basic Reading, Harper and Row
New York, 1981
Grade 3

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"How Bambi Found the Meadow" (pp. 2-15)

Bambi with his mother in the woods. B happy. Sees 2 jays fighting over food. Asks Ma what "bad manners" are; she doesn't know. "Will we be angry with each other sometime?" "No," she says, "we don't do such things." [!] In the meadow. Mother is worried. He has to do exactly as M tells her: walking in meadow dangerous. Watching her carefully. Then things OK: Bambi joy in meadow. Meets grasshopper, etc. Butterfly (beautiful!) First joy of meadow. F; NR.

"Take It or Leave It" (pp. 16-26)

Chester (black) with his yoyo meets Linda with her [yep] baseball cards. He offers to swap. She's dubious but he says "Take it or leave it." She swaps. then he does same thing for a skateboard, then huge rubber ball. Then a dog (that he knows parents won't let him keep.) Finally meets Linda -- switches with her: gets yoyo back. She gets dog. Not a good swap. Chester thinks -- but she can keep the dog. "Tomorrow...another day." F; NR.

"Robert and the Morning Things" (pp. 27-30)

Robert is a dog (collie) who loves the morning. "Mistress" lets him out, into the dew, etc. Other dogs out. He's happy. He chases squirrels, he looks up at mistress "his heart...full of love, and he smiled." Her name Jenny (young girl). F; NR.

"Jenny and Robert at the Seashore" (pp. 31-43)

Robert and Jenny going to beach, crabbing. Details of preparations. They go to dock, on bay. Soon bucketful of crabs. Gulls. Robert goes to play with some other children. Then barks of danger. Jenny runs to help (crabs set all knocked over). A boy has caught a dangerous fish ("oyster cracker") by gills -- jaws snapping -- up on dock. Jenny handles problem. Goes back philosophically to start over catching crabs. "Robert was glad to go on with the fun." F; NR.

"Abe Lincoln and the Borrowed Book" (pp. 48-65)

Abe L. walking home through forest with a (valuable) book he's borrowed from Mr. Crawford. Wind, cold etc. Gets home. Talks with parents about the book: it's about G. Washington: Parents proud of A.L.
After supper, family all together -- "the three girls, John, and Abe stretched out on the bear rug in front of the glowing fireplace." The family would talk, each work on things they liked. The girls did sewing. Mr. L and John fix stool. Abe reads. It begins to rain. They go to bed. In morning Abe discovers borrowed book ruined by a leak. Takes book back to Crawfords. Mr. C. very angry. Mrs. C is nice; they arrange for him to work to pay for the book -- he gets to keep the old one. Keeps studying. One day he'll be president. B, HF; NR.

### "Pitseolak: Pictures Out of My Life" (pp. 67-72)

Old Eskimo lady artist: about 70 years old. About her childhood. "I had a happy childhood... We had a large family -- three boys and two girls -- and we were always happy to be together." Lived "Old Eskimo ways." Games. Fur. Married young. Husband died. poor. Government office for drawings. She starts. Hard to draw. "It takes much thinking...It is hard like housework."

Has been happiest since husband died, while drawing.

The coop for artists.

Has had unusual life: Many changes. "The old life was hard, but it was good. It was happy." She'll keep drawing as long as she is well.

How to do shadow portraits - p. 74-76. B, NR.

### "Camels Come to America" (pp. 77-87)

Kit Carson and 2 other scouts on trip to SW in 1840's. Hard trip; pack horses. Idea: try camels for such trips over desert. U.S. Army decides to test camels: sends 2 men to buy some. 36 camels arrive. Shown to be successful. All kinds of tests, comparisons with horses, mules. (Several men doing all this.) But problems: our strong deserts cut camel's feet, and mule drivers couldn't get used to camels. Problems. At Civil war, experiment came to an end. The camels used for various things: zoos, etc.; some became wild in desert. History; NR.

### "Facts About Camels" (pp. 88-89)

2 kinds; etc. No chars. Info.; NR.

### "Frederick" (pp. 92-96)

Family of field mice in old wall. All working to prepare for winter, except Fred: gathering "sun rays," "colors, for winter is gray," etc. Winter comes. All get bored, etc. F. begins to talk: speaks of sun, etc., colors: describes. They love him, say he's a poet. He blushes, "I know it." F; NR.

### "Thalia Brown and the Blue Bag" (pp. 97-110)

Thalia lives with father. Grandmother, older brother James, baby brother. [Black family; Mother??] (Doesn't seem to get much love, TLC.) Wants to enter an art context. Does a picture with James -- crayons. Grandma throws it out! Thought it was trash. Nice neighbor, Miss Washington, gives her paper, paints. She goes to work. James says her pictures are good. Family all seem nicer to her: praise, etc. Shows Miss W her picture. Puts picture in fair. Grandma tells someone that Thalia will be an artist when she grows up. "I'm an artist now says T.B." F; NR.

### "The Seeing Stick" (pp. 114-125)

Peking: emperor's daughter Hwei Ming. Wealthy, etc. -- but blind: beauty brought her no pleasure. Emperor offers reward to anyone who can make her see. "Monks come. With their prayers and prayer wheels. They thought in this way to help H.M. see. Fail magicians came. Fail of course, with their charms and spells..." [Outrageous! you can only show religion being useless!] Doctors... fail "But nothing could help."

Old man comes, ragged, with walking stick. He carves pictures in it as he goes. Carves portraits of city guards, children, after touching faces with his fingers. He shows stick to princess, has her trace the pictures with fingers. She discovers feeling, faces, etc. with fingers: her father, with a tear, etc. Old man stays at palace, with her, tells her stories, carves on stick. She teaches other children to see as she saw. He (of course) blind too. -F; NR.

"Pinocchio: The Tale of A Puppet" (pp. 126-145)

Master Cherry, carpenter, finds piece of wood -- about to cut it when hears a voice: "Don't," etc. M. Cherry so scared that red nose turns blue for good. He gives piece of magic wood to Geppetto who wants to make a puppet. The piece of wood teases, provokes a fight between the two men: but they finish friends. Geppetto's room described. Starts the puppet which he will name Pinocchio. Pinocchio looks at him, nose grows, mouth laughs at him, sticks out toungue, etc. "Geppetto, at this rude and scornful behavior, Geppetto sadder than he had ever been in his life before. "You young rascal! You are not yet completed, and you are already beginning to show want of respect to your father!" He cries. Teaches P to walk -- he runs away. Caught. But crowd on P's side. Geppetto is sent to prison. [!?] "P finally returned to Geppetto." F; NR.

((Section 4: Do you Believe in Magic? [!]))

"Brownie in the Farmyard" (pp. 154-175)

A Brownie lives in a family's coal cellar: little old man, a foot high: The family, mother, father, and 6 children. Father a gardener. Brownie plays with the kids. Brownie does mischief: Father had said mother would be better off without ducklings. Mother had talked about the cows running out of milk: B makes it happen. But B full of fun. he eventually milks the cow -- 2 cows' worth. He gives them to drinks in yellow buttercups. Etc. Then cow dries up again for father. Then milk... (Father guesses that Brownie is involved.) Children enjoying all this. The Brownie did not have a conscience "but he did like to see people happy..."
The mother, and children, and hen -- sad at ducklings gone. "The children's mother sighed, for she could not bear any living thing to suffer."
Brownie leads kids to ducklings. Eventually helps them catch them. (At magical pond -- they could never find it again.)
All happy. F; NR.

"Dawn Saunders, Magician" (pp. 176-183)

Interview with young, 10 year old, girl magician. Father has magic store, father and brother both magicians. She works with them. Has been on TV etc. In a magicians club. She does a couple of tricks. She may be a magician or a psychologist. Bio; Info; NR.

"Magic Tricks" (pp. 184-187)

How to. No chars. [Black boy shown doing tricks.] Info; NR.

"Alice in Wonderland" (pp. 188-213) (Lewis Carroll)

Alice sitting bored next to sister. Sleepy, hot. White rabbit goes by... Falls, etc. [Again, higher quality writng than in general!] Changes size, etc. Talks to mouse. Swimming in a pool of her own tears. [Odd selection from A in W?] F; NR.

"The Applegates Visit to Colorado" (pp. 231-248)

Family from Salem, Mass. -- M, F, boy, girl go to Denver: convention for father, and vacation in Rockies. Drive.
Description of states driven through, etc. Machines, e.g. threshers, etc. Air gets thinner, get to Rockies. Nose-bleeds, etc. What air pressure is. (Mother answering many scientific questions.) All sleepy. Pull off road and nap among pine trees. F; Info; NR.

"Yagua Days" (pp. 258-271)

Boy from P.R. in N.Y. Lower East Side -- goes to visit relatives in P.R. Fiesta, etc. When it rains they ride big leaves into water. Big leaves they slide down wet grass in called yagua. F; NR.

Flying High New York: Lippincott (Harper and Row) 1981 27 Items
Grade 6
2 religious
1 neutral, 1 neg.

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"The Sorcerer's Apprentice" (pp. 2-9)

Six years ago. Sorcerer with all sorts of magical porver has a new apprentice who is somewhat lazy especially with respect to keeping the well filled with water. Sorcerer goes on trip and expects the well to be full when he returns. The apprentice - boy - is lazy and decides to try some magic instead. He isn't very good, but he does get a magic broom to start filling the well with buckets of water. But, he is unable to stop the broom from filling the well - after awhile the whole place is flooded with water. The apprentice desperately tries to stop the broom but fails. The Sorcerer comes home, casts a magic spell which removes the water and restores everything to normal, then he kicks the appreentice out. Story concludes as follows (p. 9): "If you should ever feel tempted to try a piece of magic on your own, remember that stopping a spell is just as important as starting one (sometimes more important, as the unfortunate apprentice found out). And be very careful giving orders to spirits unless you are really master of them. Once magic gets out of control, it takes a fully qualified sorcerer to bring it back to order." F; NR.

"Dreams" (pp. 12-20)

Article about dreams and dreaming. "Scientists in the 19th century developed a new interest in dreams as a key to the secrets of the subconsious mind."(!) "Dream symbols"; e.g., long journey may be associated with death; king, queen may be father, mother. "Creative Dreams"; Coleridge, German scientist Kekule and carbon ring dream. Info; NR.

"Magic Naturally" (pp. 21-25)

How to use natural physical phenomena to make somehting appear to be magic, e.g., put egg in each of 2 glasses of water -- in one it floats. (Unknown to viewer, sugar has been dissolved in the water of one glass, hence things float more easily in it). Info; NR.

"Dark they were, and Golden Eyed (pp. 26-57)

Science fiction story. Earth family on Mars. The father wants to go back to earth, but rest of family seems to have begun to forget about life on earth. (In U.S. in New England.) The family is part of a colony of about 800 from Earth. On Mars which has its own strange beauty and weather extremes, there are no Martians. But there are the remains of Martian cities and houses, especially attractive are the many abandoned villas. Harry, the father, is bound to return, so he starts to build his own rocket ship. But all the others are uninterested and like it on Mars in a kind of dreamy sort of way. Then comes word from Earth that atomic war broke out, New York hit. All the space rockets were blown up and there will be no more contact with earth. There had been relatively regular rocket ship contact. Harry is more urgent to fix his own rocket ship, but slowly his family and then he begin to turn into Martians. They get darker, more slender and get yellow (golden eyes). The environment and Martian food apparently causes the transformation. All of the former Earth people leave their earth colony and move into Martian villas, take Martian names. Five years later a rocket from earth lands - the war is over, the U.S. won - but when they arrive they find no trace of the earth people -- only deserted station. But they do find a group of Martians who, however, don't know anything about the earth people. The new arrivals want to colonize too, but the story ends with a hint that they, too, will turn into Martians. F; NR.

"Dear Prosper" (pp. 62-73)

Story is a letter written by a dog (Duke) to an American boy (Prosper). The letter tells the story of their meeting in France (Paris). Here boy meets the stray dog that he calls Duke. Duke travels with Prosper and his father and mother in Paris and in Southern France. They have a good time. But Duke who understands both English and French - as well as being able to write - hears he will go back to Connecticut (New Haven), by way of a crate in a plane. He doesn't want to. So on the last day before they leave he runs away. The boy is sad when the dog runs away. Later, to let the boy know he is OK and that he really liked him, "Duke" writes him the letter. F; NR.

"The Last of the Dragons" (pp. 74-87)

Story written in a humorous, light hearted and somewhat mocking manner. It is about one last dragon that lives in a cave in southern England (Cornwall). The King of Cornwall has a daughter, age 16, who as the princess must face the dragon and be rescued by a prince. The first problem is all the princes are "very silly little boys." "Why must I be rescued by a prince?" It's always done, my dear, said the King. "Father [says the princess] darling, couldn't we tie up one of the silly little princes for the dragon to look at - and then I could go and kill the dragon and rescue the prince? I fence much better than any of the princes we know."
Because this is the Last Dragon things should be different. The princess goes off to her fencing lessons. "She took great pains with her lessons -- for she could not give up the idea of fighting the dragon. She took such pains that she became the strongest and boldest and most skillful and most sensible princess in Europe. She had always been the prettiest and nicest."!
Time went on it was time to be rescued by a prince. The prince supposed to do this was pale, had large eyes and a head full of mathematics and philosophy. He had, unfortunately, neglected his fencing lessons. (In short, your typical Wimp.) Princess sent him a note to plan a special strategy. She proposes that he untie her and they fight the dragon together. He agrees. Next day he ties the princess up, then frees her, and they go to the nearby cave. Here -- each with their sword -- they invite the dragon to come out. They have brought the dragon a present. Dragon won't come out, he is suspicious - even if the biscuits they have do sound tempting. Then the Princess calls the dragon 'dear". The Dragon is so touched by this he starts to weep. The Dragon comes out behaving like a puppy seeking love. He is a tame Dragon. They become friends and take the Dragon back to the palace. The Prince and Princess get married and the Dragon becomes a famous and popular pet who flies children around on his back. F; NR.

"A Tame Lioness" (pp. 90 - 109)

Set in Africa in lion country. Joy (wife of game warden) raises some female lion cubs - one, especially emphasized - called "Elsa." Series on interesting stories or anecdotes about raising these cubs. Finally letting Elsa go free. Animal/Nature story; NR.

"The Golden Footprints" (pp. 111-133)

Story set in old Japan in winter. A boy -- Shotaro and his mother and father live on the very edge of a village near the mountains. His father is a hunter. One day he brings home a baby fox that they chain up in a their shed. When the cub grows up it can be sold for its fur, much money for the hunter. The boy gets attached to the cub and especially to its parents. The mother and father fox leave, come back and secretly take up living in a nearby cave. They sneak in and feed the cub. They get very good at tricking the hunting dog of the boy's father. Then one day the boy climbs a nearby mountain ridge in search of the parent foxes. He falls into a ravine and is lost in the snow. When his father and mother go out searching for him they find him because the two foxes have dug him out of the snow. In gratitude they let the fox cub free -- all three run off together. F; NR.

"A Person Like You" (pp. 136-149)

Story of David Hartman, M.D., who is blind since age 8 (boy - white). Tells of how he overcomes obstacles to go to college, be a swimmer, a wrestler, got married and finally to go to medical school and become an M.D. Basically a success story for the blind. Biog; NR.

"Emily Dickinson" (pp. 150-151)

Two pages on life of Emily Dickinson -- very positive treatment. One of Americas greatest lyric poets. Biog; NR.

"Maria Mitchell, Stargazer" (pp. 152-173)

Maria - grows up in Quaker family (not described) with a father who was an active amateur astronomer.
Maria: "How she wished she was a boy and could go adventuring" (p157). But stays home with her father with whom she is very close. Not long later she discovers a comet. Big news in science world. She becomes a celebrity and travels to Europe to get a prize. She visits Rome and is first woman to visit the Vatican Observatory. "It was a thrilling moment when she stood on the spot where Galileo had been tried centuries before by the Church. He had been forced to deny his belief that the planets revolve around the sun. In his day, most people believed that the earth was the center of the universe. They felt it was against the Christian faith to think otherwise."
"How strange that some people cannot believe in both the the Book of Nature and The Book of God," Maria said softly to herself.
She goes back to Massachusetts, has happy years as an astronomer. Called by Vassar to teach there. Very surprised (she has no degree). But accepts and is very active in women's education and in promoting astronomy for women. Finally retires and dies in 1889. (Big feminist piece; note treatment of Galileo) Biog; Religion treatment critical.

100

"Benjamin Banneker" (pp. 174-187)

Story of Bengamin Banneker (Again!) in the late 1700's. A black man who became an amateur astronomer, scientist and surveyor. Published his own almanac based on many astronmical calculations.
What is known about his early life comes from what was reported in His familys Bible. Born free of slavery, very mechanical minded loved to read, built a wooden clock on his own. He met Are Ellicott's - a well-to-do educated Quaker family who helped him with books, education, and connections. Helped in the survey of Washington, D.C. Biog; Religion reference to Bible.

"Thomas A. Edison" (p180-197)

Story of Edison
America Greatest Inventor born in Ohio 1847 - died 1931 "hot tempered, gently, lovable and quotable hermit philosopher" Story of his youth his inventions and career. Made money and great reputation. Invented phongraph, electric light. Self-educated, self-made man. Developed America's Industry. Biog; NR.

"Susan and her Classic Convertible" (p. 204-217)

Susan inherited a 1947 Cadillac convertible from her grandfather. Drives station wagon with her temporary license, but decided she wanted her own car. Went out to buy real coveralls - no "thin cotton, feminine version" - Hard to find men's coveralls for a 105 lb. 5'3" girl. Went to the school auto shop to start working on her Cadillac. Working in a shop run by Mr. Fogarty, with several male assistants and all boys in the class. Susan starts at learning how to be a grease monkey. Smiles from the boys. The only girl in the mechanics class. Her mother doesn't like it -- too many jokes. Girls in the locker room didn't really approve either. She's rebuilding her old Cadillac. Goes to a junk yard to get parts. Sort of appealed to her now that she's gotten used to her project (Story ends in mid-stream). F; NR.

"Man on the Moon" (p. 220-235)

Lengthy story of the man on the moon program. Topics: Saturn Rocket, weightlessness, flight path to the moon, descending to the moon, Armstrong, Aldrin, Collins (the crew), The Lunar Module, Men on the Moon, Return to Earth (many photos, very positive). Biog; NR.

"Boy Courier" (p. 236-242)

(O. Henry story.) Young lady stting in park, young man who knows her walks by -- but no acknowledgement. (He had been her beau.) Man walks past, stops, and tells a street boy to give the lady a message. He tells the message to the boy who tells it to the girl. She then sends a message back, one is returned, etc. The street boy is something of a colorful and garbling courier (hence the story's name). It turns out that the young lady has been mistaken about her beau's loyalty -- he had been loyal. They make up at end. (Note: Only story of a romantic character so far!) F; NR.

"Harriet Quimby Flies the Channel" (p. 243-251)

Woman flier in early years of flying. "Were considered slightly disreputable"

(p. 244). Two quotes on men opposed to women flying. Harriet Quimby most glamorous of the early women pilots. Tall green-eyed and willowy. Passed her test in 1911 and became first U.S. woman licensed pilot. Decided to fly across the English channel to prove she was serious. Picks a French plane (in 1912). Waits for decent weather and then flies across, but often in fog. Flight lasted 30 minutes. She became most famous women pilot. French where she landed cheered.

"The Medicine Bag" (pp. 254-269)

Story about a Sioux grandfather who comes to visit with medicine bag he gives to grandchild before he dies.) Same as in Laidlaw: 6.

"Fanny Campbell, Pirate" (p. 283-297)

American woman pirate in Revolutionary War period. Early tom-boy growing up and fell in love with William, a neighbor boy who loved the sea. William promises to marry Fanny after returning on sea voyage. After two years he hasn't come back. Fanny told he was captured by Pirates and after several little adventures he ended up a prisoner in a jail in Cuba. Fanny dresses up as a man and naval officer -- 2nd mate of a ship. She works out a meeting -- captain locked up, she becomes captain. They sail to Cuba. Some of the crew goes ashore and rescues William. He comes back to ship and to his surprise learns the Captain is his Fanny. William and Fanny then become pirates for U.S. in war with England. Fanny was a hero, too -- a pirate who sailed for "freedom, justice, and love." (p. 297) Hist. Fiction; NR.

"Inside Jazz -- How it all began" (p. 298-317)

Simple (but rather good) history of jazz as mixture of African and European music. Created by black Americans but now a music for all Americans, even the world. Mentions U.S. slave history, black life, e.g., "The Ashanti thought it absurd to worship their god in any way other than with chanting or singing." Blacks very involved in music as part of their daily life --essentially rhythmic music, very complex rhythms. Many of their songs related to slave life, especially work.
An important influence on the development of jazz was the church. "America was founded at least prtly on religious principles. In the early days, not belonging to the church was unthinkable. Naturally, the early settlers assumed that black slaves ought to be given the benefits of religion.", etc. Hymn-singing in colonial days and later in the church inportant in development of "spiritual." Involved th call (minister) and response (congregation) structure familiar to African camp meeting -- e.g., at time of Second Awakening, religious revival also important in history of jazz.
Then goes on to New Orleans special listing, the creoles, the blues, and rag time as important in the creation of jazz. Hist; Religion mentioned.

"The Golden Mountain" (p. 320-335)

Story of life in a Chinese-American family in San Francisco starting around 1900. Story told by a son about his family and especially his father. Father and mother married with heavy traditional Chinese emphasis. Father prospers, but then with many others he is ruined by the 1906 earthquake. Family leaves San Francisco for a nearby town, but Father must give up his dream of going back to China. Makes new life in nearby town. But Father was always stern and undemonstrative of his love. The children not really sure he loved them. Oldest boy went to Stanford Uniersity, the Harvard. Came back and lectured at a big hall, part of 1939 World's Fair. His father would come most days to listen to his son lecture to hte learge crowds. The father was very proud of his son and shows it to a stranger. (Later reported to oldest son, the author.) F; NR.

"Judy has the Last Word" (P. 340-355[illegible]

Superficial piece about Freddie and Judy Appelgate from U.S. (Salem, Mass. (why is everyone in these stories from Massachusetts, Connecticut, or New York?) They visit a French family with a boy and girl also in France, Lyon. They go to their friend's house, and fish, swim, Julie with the dog, have a picnic, enjoy the day. F; NR.

"The City Twilight" (p. 356-361)

Story set in city -- probably New York, old Mary sits on the stoop. It is an especially hot late October day. "Carumba" - says a passing man. Old mary watched the children play. Rain and a thunder storm arrives. Mary then sees her neighbor, Rudi, befriend an old orange alley cat. Rudi gives the cat some milk. The cat laps up the milk and then finds a plce to sleep out of the rain.. F; NR.

"Clever Manka" (p. 365-375)

A farmer had tricked a shepherd out of a heifer. They go to he burgomaster for a judgment. The burgomaster gives both a riddle. The farmer comes back with weak answers to the riddle but the shepherd has very smart answers and gets the heifer. The answers were provided by Manka, his very clever daughter. Burgomaster tests Manka with a couple of other riddles -- which she answers very cleverly. He is delighted and they are married, with one restriction: She is never to interfere in his cases. All goes well, until one day he makes a careless and bad judgment. Manka hears about it and gives a better raionale for the case to the Burgomaster. He likes it, but suspects Manka. He finds out it was her and sends her home, but with the proviso she can take from their home the one thing she likes best. They have a big dinner with much wine. He falls asleep. She takes him back to her house. He wakes up. Realizes he's been tricked, but laughs and takes her back realizing he has been tricked. From then on, on very difficult cases, he said: "I think I better consult my wife. You know, she's a very clever woman." (p. 375). F; NR.

"Zia" (p. 380-395)

Story of Zia and Mando (sister and brother), Indian semi-captives as helpers on a Yankee whaler off Mexico. Zia helps the cook; her brother is cabin boy. Zia plans escape at night by getting into one of the long boats, cutting the ropes and getting back to the Mission, their home. Mando reluctantly says OK. (He sort of likes the job of cabin boy.) Zia is the leader of the escape. Get in the boat, drift away, get close to shore. Boat crashes against rocks, being good swimmers, they swim to shore and are greeted by their friends. She (Zia) meets another captain (a friend) on shore and asks to go with him. (Story ends in midstream.) (That Zia is girl -- only clear from the pictures.) F; NR.

"Imagining Games" (p. 396-408)

Melanie Ross (black girl) lives in a city apartment building; a new girl has just moved in; Melanie goes up to visit her. (She is white.) The new girl is named April Dawn. April is dressed in a very fancy, Hollywoodish way. Her hair is up, big eye lashes, a fur boa, etc. Her mother is in show biz (movies, part-time; singing). (Note: no father in either family.) Dawn puts on airs (her mother is really not much of a star, at all) but she gets to like Melanie. They play together -- lots of games about imaginary people. Have a good time; Dawn becomes more at ease and natural (story covers one day). F; NR.

"Across the Pacific" (p. 409-423)

Part of the story of Kon-Tiki -- raft is approaching its goal of the Pacific Islands, but must get across a coral reef. After running on an ocean surge, the raft is hit by a huge wave and the water almost tore them all overboard. Then hit again, and then again by enormous waves. But the raft didn't sink. Then a huge fourth wave hits and this one smashes the raft very badly. The crew barely holds on. Then hit again and then rolled over the reef and they fight their way to shore. They struggle in to shore with much of their stuff. But, the raft Kon-Tiki had to be left out by the reef. (Journey proved Indians from South America could have settled the islands of the South Pacific.) Biog; Hist; NR.

Full Circle
Macmillan, NY, 1983
Grade 3

Summary: 23 items; 0 religious;

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"Phoete's First Duet" (pp. 10-21)

Phoebe's Grandpa Theo is a pianist and piano teacher. Gave parties, had recitals: all great fun. But grandpa becoming deaf; refuses to get hearing aid. But Phoebe tells him how she misses all the things they used to do, including her piano lessons. Grandpa agrees to see doctor: a black (in illustration) female doctor. Grandpa gets a hearing aid, learns to get used to it. Phoebe has her first duet, with grandpa. F; NR.

"What's the Matter with Thurman" (pp. 22-29)

Thurman a tadpole, a very successful one. Other tadpoles begin to mock him: he is different. But "something wonderful was happening to him." Those two stumps will "become two nice long legs." Little by little, (it explains how). T. becomes a frog. Once he's a frog, he feels sorry for them -- he's a "fine fat frog."; hops "off to explore his new world." F; NR.

"The Rooster Who Understood Japanese" (pp. 35-61)

[I've done this story before in another volume]
Miyo's mother a doctor, stays with Mrs. Kitamura after shcool, etc., etc. F; NR.

"Hot Enough for You" (pp. 64-77)

Very hot day (in ghetto area). Erica's parents have both gone to work. She's left here with brother Jay. All children are very hot. They find a hydrant open in street. Cool, but pressure too strong for them so clever Erica tries to put a 'sprinkler' on it by cutting holes in top of garbage can top. Nice policeman comes along -- praises her inventiveness -- a "little inventor" -- but closes hydrant. A few days later the "police officer" comes back. Takes her to mayor's office [black mayor], and thanks to the little inventor, city has decided to put sprinkler tops on all the hydrants to help the children of the city. Erica (et al.) very happy. F; NR.

"Margarita's Gift" (pp. 78-83)

Margarita has just come from Mexico -- speaks English badly. She's at a birthday party where all the games, toys came from Mexico. Marg feels a little out of it since she can't chatter in English. finally, there are forture cookies -- but, aha!, written in Spanish. Marg. & M. alone can read them; hence, popular... Her forture reads: "Your future will be very happy." F; NR.

"Harlequin, and the Gift of Many Colors" (pp. 86-103)

Harlequin is too sad to go to carnival. His mother is too poor to buy him something new to wear [No mention of Father] All his friends bring him material: many little pieces. his mother sews them on his old suit making a "beautiful rainbow -- colored suit." Runs out into carnival wearing his mask and big hat. his friends finally guess it is he: "he was clothed in the love of his friends." F; NR.

"Picasso" (pp. 104-116)

PP's life; his mother and father. An artist from earliest childhood: loved to draw. (Didn't like school.) By age 10 -- clearly a better artist than his father: his father looks at son's picture, then packs up his brushes, etc. in a big box and gives them to son[!] "Don José now knew that Pablo's ability was far greater than his own. He himself would give up painting and spend his time treaching his son." [Now are you happy, Oedipus?] Always had ability to work very quickly. Went from Spain to Paris to study. "He was aften cold, hungry, and sad. But he kept on painting and painting." ["Blue Period" explained by PP's being depressed, seeing lots of sad people.] Rose Period: he's happy. Cubism. HB; NR.

"Walter in Love" (pp. 116-126)

Walter, cocker spaniel, in love with Tita, proud spanish cocker. Madly in love. Sends her roses, etc. She's a dancer. Ignores him -- because she doesn't understand his note: he writes his notes backwards. Then writes her long letter, same way. She finally cracks code, after seeing the letter in a mirror. He begs (in letter) for a smile. Her maid says "He must be very sick, madame"... She says "I like that...And I like it that he is kind and good and would die for me." They get together, "together they walked off to Walter's big car..." He continued to write her love notes that way "for the rest of their lives." [No mention of their getting married -- though he does ask her: "Will you marry me, my love?" and she replies "I am yours?"] F; NR.

"The Friendship Game" (pp. 128-141)

Jennifer [shown as black] in school in Paris -- where her family has moved. She knows no French. Kids ignore her. Alone a lot. She starts playing hop-scotch by herself, with an imaginary friend. She writes the numbers out in English. A girl Mimi joins her, writes the numbers in French. Then they do it with words: English/French. They become freinds, and learn to communicate. F; NR.

"The Girl Who Found a Dragon" (pp. 144-151)

Mary Anning. English girl, used to go fossil-hunting with Father as a child. When she is 10, he dies, "But she carried on the hard and dangerous work herself. She was only a child but she know a lot about fossils." She finds a 7-foot-long "dragon." Important man pays her $100 for it. She keeps on collecting fossils for scientists. Finds first flying reptile in England." Scientists all over the world know of Mary's work. They were very excited about her fossils." Discussion of palentology; dinosaurs, etc. HB; NR.

"Famous Firsts" (pp. 152-153)

From Guiness... : E.g. a woman who climbed a pine tree in 36 seconds. Info; NR.

"Simon Boom Gives a Wedding" (pp. 156-177)

S.B. likes to buy only the very best -- even if it doesn't fit or is not of season, etc., e.g. buys "best" wool hat in summer, tweed suit too large. Daughter Rosalie getting married. Wants to give best party. Wants to buy "best" food -- rejects fish (sweet as sugar). For sugar (sweet as honey). For honey (pure as oil). For oil...etc. -- for spring water. Wedding feasts: guests thirsty, happy for water. But get hungry. Eventually leave. Wife cross -- but S.B. glad to have served "the very best." F; NR.

"Dr. Naismith's Game" (pp. 186-189)

Invention of basketball, by Dr. N in Springfield, Mass. 1891. Early improvements. Variations [girls & boys shown playing together.] H; NR.

"Sillibill" (pp. 190-205)

Sillibill, nice but dumb son of widowed mother, useless because he does everything "the wrong way." Told to paint the pigsty, paints picture of pigsty. Mom send S-out into world to learn same sense. Sillibill saves a little blue man, who gives him one wish. Trying to decide... Goes to a town where there are "Don't..." Signs everywhere. Crosses out all the "don'ts." Great! Dancing. Singing -- but too extreme. S cries out a wish that all might have more common sense. This is his wish. Miraculous change in townsfolk and in Sillibill. He is chosen mayor. Motto "use your common sense." Sends for Mom. F; NR.

"The Case of the Whistling Ghost" (pp. 208-217)

Encyclopedia Brown story. He'd Fabius loves bugs; someone has stolen his camera: a ghost, he thinks. been at deserted house taking photos of bugs. Saw ghost, ran: camera gone on his return. E.B. figures out that mean boy, Rocky, had dressed up as ghost and stolen camera. F; NR.

"Silent Vistor" (pp. 220-241)

The story that happened to photographer working in Middle East. [All about bats.] His bananas are gone: eaten. How? Sets up camera, gets picture of bat. A fruit bat: looks like a squirrel. One night the bat comes with its baby clinging to it. Then bat stops coming. He finds where the bats live, down in well: goes and takes pix. Thinks he recognizes "his" bat, "Russet," with her baby. Then a few words about bats. Then sonar, etc. Info; NR.

"Make Way for Ducklings" (pp. 245-261)

Based on a true story -- though transformed somewhat here. Two mallards looking for good nesting site. Settle on island in Charles River in Boston. 8 eggs -- Mrs. Mallard keeps them warm -- then ducklings. Mother knows "all about bringing up children"; teaches them all necessary skills. She undertakes to lead ducklings to see policeman Michael who feeds them peanuts. he stops city traffic for them. She takes ducklings through town, to Island in Public garden. There they live. Ture story; NR.

### "Alaska, The Land of Many Riches" (pp. 270-273)

Seward's purchase, thought "Folly." "Various kinds of riches, e.g. trees, fish, minerals. Means "the great land." Info; NR.

### "Nyurka the Walrus" (pp. 275-283)

Russion walrus Nyurka looks dumb but is smart. Had long unpleasant trip to come to zoo in Russia. Lady zoo-keeper cares for her. They get to be pals. Walrus doesn't want lady to leave her. They take walks together in zoo. Then N in indoor cage: winter. Different (male) keeper. Lady z-keeper visits N after a while -- N cries when she leaves. True story; NR.

### "The Ultimate Auto" (pp. 286-307)

[About NYC; female mayor; male secretary] Mayor fears the ultimate auto has arrived -- the one that will totally jam traffic. She's right: it's there driven by Samuel Smerb, Sam upstate NY, arrival hospital. Traffic stops. Smerb goes to hotel with his , that night. All are looking for the U.A. (Smerb's). Mayor fires head of traffic, head of police, now onoy green lights. Smerb now staying with a police afficer's family. They finally figure out Smert's in U.A. Reporter lady there with she-mayor. They take U.A. apart. Smerb gets to keep police helicopter. F; NR.

### "The Great Fish" (pp. 310-319)

Charlie, Indian boy, visiting William Three Feather, grandfather. Grandfather "cherishes this small boy," just as "spirit of the forest rejoiced in the seed..." G.G. in little cabin, filled with various objects from past. Loves to hear G.G.'s stories; especially "tales of his people and how they lived with the eagle, the bear, the water and the forest." G. father tells him again of the "great silver salmon." About hordes of salmon swimming upstream. Feed the mothers weeping for their hungry children, et al. But now: The implication: no more salmon come. [This indicated in picture.] Old Indian weeps. F; NR.

### "Origami" (pp. 322-326)

How to make a fish.

### "Growing Time" (pp. 328-353)

Jamie lives in big house in country. Granny. Dog King, old now: Jamie's friend [Jamie shown as black]. King doesn't play anymore: old and tired. King dead, one morning: Mother tells Jamie [Father around too]. Jamie very sad: remembering. Granny talks to him about King's spirit. King's spirit is now with Jamie, in his heart [where's the "theology" about human soul, spirit, [huh!?] he thinks about how granny will die...

New puppy for Jamie, from parents. J. feels he wants no dog but King. Father talks to him, kindly about King but J. doesn't listen.

Jamie has dream -- about nature -- each plant singing its own little tune.

Noise: puppy has made big mess downstairs. Is lying in drinking water, cold. Jamie wraps doggy in King's blanket. Holds it. Says he'll name it when it's had some growing time: when he sees what kind of dog it is. Doggy with little bright eyes wanting to see what will happen next. F; NR.

Catch the Wind, Macmillan, New York (Colliers Lander), 1983 53 items
Grade 6 2 Jewish

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Little by Little (pp. 18-23)

(Abe Lincoln's widowed father has remarried. The stepmother, Sarah, is very kind, and concerned about the dirty, etc., condition of Abe and sister Sally.) Sarah has gotten Abe to take a bath; now she cuts his hair. He can read but has no books; she has books but can't read, so he reads from Aesop to her. She promises to try to get his father to let him go back to school. He calls her "Mama"; she says "You're my boy now." (She also has three children of her own.)
Characters: Abe and Sarah Lincoln. History, Fiction; NR.

A Lesson in Reading (pp. 24-32)

(From the rats of NIMH.) Scientists hope to develop the most intelligent rats that ever existed. The rats become even smarter than scientists planned: Learn to read.
Nicodemus and other rats learn to read fast, well; how to get out of own cages. Prepare to escape. F; NR.

A Debt to Dickens (pp. 34-41)

Pearl Buck growing up in China. Felt different, alien, ugly. In reading Oliver Twist makes first real friend. She learns, in reading Dickens, to "understand people and to fight injustice."
Enormous pleasure in reading and rereading Dickens over the years.
Chars: Pearl Buck -- and Dickens' books, but no narrative other than discovery of Dickens. Biog; NR.

Nantucket (pp. 42-47)

Numerous children with their father on vacation (no mention of mother). Father loves to teach them things -- determined they should learn Morse code. He writes messages and puns in code all over the walls. Messages often give rewards (chocolate soda, etc.). They learn code pretty well. Then he decides to teach them astronomy; builds telescope. Then paintings of planets on walls. Puts up graph paper with a million little squares: talks aout millions of squares, dollars. He doesn't have a million dollars, but a million children. (It doesn't tell here, but this is taken from cheaper by the Dozen: there are 12 kids.) F; NR.

"An Extra Brave" (pp. 48-57)

Teacher Ms. Gowdy. Her class the week before Thanksgiving. A new student, quiet Jed Black. Preparation for play about the first Thanksgiving. A new student, quiet Jed Black. He's given role with no lines. Play goes on. Jed suddenly appears in full real Indian regalia, delivers "Massasoit's "lives with great dignity. (He'd gotten Indian duds from the reservation: had 'em sent to him) one girl says... "compared to Jed, everybody in this whole school is a foreigner"... F; NR.

"The Champion" (pp. 60-67)

Little blue man -- Orwick from Planet Ganis -- meets Chuck (Blue guy has landed on earth by mistake.) Friend Paul can't see Orwick. Boys on way to little league. Orwick arranges for Chuck -- formerly a terrible batter etc. -- to hit home runs. Every game. Chuck begins to be dishonest. Tells Orwick to stop helping him. Still hit a homer: did Orwick help him? No, he finally relaxed. Orwick is gone back to wherever... F; NR.

"Waukewa's Eagle" (pp. 68-74)

Indian boy Wankewa finds an eagle with a broken wing; they become friends. He takes eagle home and bandages wing. His mother looks on "with shining eyes. Her heart was very tender. From girlhood she had loved all the creatures of the woods. Promises to give eagle freedom when well. He eventually lets it loose: it wants to stay with him: he has to hide from it. Time passes. Waukewa is fishing in dangerous spot in canal just above rapids. He's going to be swept over: prepares to face death bravely. Starts to chant the brave's death song. "He would come before the Great Spirit with a fearless song upon his lips." Suddenly eagle flies over -- boy catches its legs -- it bears him to safety. Then drops him on sand and flies away... F; NR.

"Some Who Flew" (pp. 76)

Orville and Wilbur Wright: on importance of actual practice in order to learn to do something.

"The Cheetah Remembers" (pp. 80-90)

Cheetah brought to Moscow zoo where author (female) is a section director. Cheetah ill: old vet says pneumonia; needs medic. fast. Lady decides to go in and feed cheetah by hand. Vet disapproves but afterall, she is the boss. She manages little by little to get the cheetah to eat (including medicine). "This warm, friendly animal has become quite used to me." She nurses him back to health. Then circus people come to take him; he's gone. After 4 years she sees him again -- he's blind now. But they're still pals. Told as True Story; NR.

"My Childhood" (pp. 92-98)

Young Finnish boy very isolated from other boys. (Why is unclear.) He watches other boys from side. Wants a treat: Father suggests he go fishing. Does -- catching almost nothing. Rather existential experience: "I felt that I had stopped being me, I was only a tiny speck in the universe..." Peace. Large perch bites, he catches it. Delight at home. Goes fishing again the next day: again sense of timelessness. He has become a new person. "I was not the same as I had been." F; NR.

"Mawkoom and Bundar" (pp. 100-105)

"This is a story about Mawkoom (in Africa) a great chief... Here the men are tall and black and handsome. They are swift and strong and proud of being good hunters and fighters.

While the men hunt for game, the women stay in the villages to care for the

little ones, tend the gardens, and watch over the cooking fires. The woman and girls are very beautiful..." [Trad. society is ok in Africa -- it is far away]
Bundar arrives -- a stranger, with 3 drums.
Story-teller -- likes that mostly. Enemy comes -- "a band of bad men," Uckwars. Battle. Bundar hides in bushes. But after battle Mawkoom honors him. Everyone mystified. But after several days Bundar too is brave. (He's been inspired by being around Mawkhoomm). Everyone is proud. F; NR.

"Dreams" (pp. 106-107)

MLK jr., JFK, Golda Meir. Info; NR.

"Flying to the Moon" (pp. 114-119) (Michael Collins)

Account of take-off, sensations, etc. Gravity gone, etc. Watching earth. The moon huge: strange. Biog; NR.

"Kon Tiki and I" (pp. 120-132)

Six men go from Peru to Polynesia on a raft to prove that this is the way the people of Polynesia originally got there. No modern equipment except a radio. Boat named Kon-Tiki.
Thor Heyerdahl. Norwegian archaeologist, leads expedition; Erik Hesselberg only licensed sailor, navigator, artist, narrator.
Kon-Tiki supposed to have been originally leader of Peruvians who were sun-worshippers. But, a "lost race". Kon Tiki also a god of Polynesian legend: had led people out into Pacific ocean, etc.
Details of expedition: whale shark visits their boat. Then almost capsized by school of whales. About plankton. No shipping in this area. They become like brothers. If one desires solitude, ride in rubber raft alone for a while. Lorita pet parrot is washed overboard: "sad: we were all so found of her" [only female mentioned] one sailor goes overboard: is rescued just in time. (They can't turn around, go back.) Then: reef! But they all -- and boat survive. True Story; NR.

"The Easter Island Mystery" (pp. 135-139)

Thor Heyerdahl now leads expedition to Easter Island, how did big statures get there?
Pedro Alan, mayor, descended from "long ears" (who had been defeated, mostly exterminated by enemies) offers to show TH how the great statues were sculpted: group of artists use stone picks, chant as they work. Show TM how statues raised. Probably moved by big sleds.
Why statues made: "Present-day islanders believe that the statues represented ancestors of the people who made them and that those people thought the statues had supernatural powers."
Other artifacts on island. "By studying the remains left by these people. Scientists may learn more about how they lived, worked, played, and worshipped." [At least they did worship...] History; NR (except ref to the fact that they worshipped).

"The Lost Shepherd Girl" (pp. 141-151)

Navaho girl Dazbah gets up in a.m. ("All Navaho hogan homes faced east -- a part of the tribal religion -- and Dazbah called the sun her "morning friend.") At 13, "She is the family shepherd." -- sheep raising chief industry of "these proud folk."

Off she goes with dog Chee. She has "a song in her heart." Doesn't matter where she is "since the Navaho were at home anywhere and were never afraid of nature." She is happy.

Afternoon storm (sandstorm) a big one. Separated from sheep. Finds lots of pretty shining rocks (gold, clearly). Finds dogs and sheep eventually; gets home. Father excited about rocks. Goes hunting, with other men. No one finds the gold again -- though many search. (Once a traveler finds the gold -- but he too loses it again, in the sand.)

"Dazbah grew to adulthood, worried, became a mother, then a grandmother, and now is gone. But her heirs still seek the golden bonanza... No doubt New Mexicans will search for the lost shepherd girl treasure for years to come."

History; NR (tribal religion, faced east).

"Following the Western Star" (pp. 152-157)

First, about the "mountain men" who lived in Louisiana territory. One of them, Jim Beckworth, born a slave; lived among Crow Indians and made a war chief. Mike Fink; Peg leg Smith (cut off his own infected leg) -- wooden leg, etc. Then: beaver hats out; gold rush on. People going west also by Conestoga wagons etc. etc. No characters. Hist; NR.

"Ezra Meeker: Marker of the Oregon Trail" (pp. 100-164)

Ezra and family move from Ohio to Indiana (then they have to go back to Buckeye State to get money, take it back to Indiana.

Ezra loves farming, but wants to go further west. Marries (Eliza Jane), with baby goes West. Iowa, then on to Oregon, in small caravan.

Many are homesick. "Still they had come to the west to make a better life for themselves and their children."

Ezra keeps journal. 54 years later, goes back over Oregon trail in covered wagon and paints inscriptions, etc. Wants it all marked. Visits President T. Roosevelt, to promote project.

Lives to 98 -- tough colorful old geezer.

Mission: markers along Oregon trail. History; NR.

"Sybil Ludington" (pp. 166-172)

"This story is historical fiction. [It's all historical fiction!] It takes place in 1777 when the colonies of America were fighting for their independence from England. SL was a real person, and this story is based on a true event."

Sybil Ludington rides to warn people that the Brits are burning Danbury. The men are all too exhausted: there's no one else. Father -- Col. Ludington -- is worried, but proud, as she rides off. She fights back fear etc. She does it! "Well done, Sybil." Later, "the story of Sybil Ludington's heroic ride would be remembered with pride, and she would be remembered forever afterward." Historical fiction; NR.

"The Finish Line and Beyond" (pp. 177-182)

Jesse Owens. Frail and weak as a child. At Ohio State; hurt back -- participates anyway. World record dash; broad jump too. (Always good to shoot for something "impossible": brings out our best.) Etc. Keeps winning world records that day. Biog; NR.

"Because It's There" (pp. 183)

G.L. Mallory -- Mountaineer's reply to question "why do you want to climb this mountain?"

Idea of climbing high mountains recent -- 200 years ago approximately. Info; NR.

"First Up Everest" (pp. 184-193)

Edmond Hillary (N. Zealand) and Nepalese Sherpa tribesman. Tenzing Norkay try to climb Everest. Others had failed. Several had died in attempt. They're actually part of a team of 200: they were chosen to make final climb to top. "These two were not ordinary men..." "Both had courage and climbing skill." Determined.

Their gear [high tech!], various difficulties. Will power to go on. They make it: "first up Everest!" History; Biog; NR.

"Last Flight" (pp. 194-204)

1936: Amerlia Earhart. Wants to fly around the world. She's been the first "woman" already to fly hither and youn. She wants to be first flier to go around the world, at equator. Several days of journey (various breakdowns, with navigator Fred Noonan.) On last flight: weather problems, they lose bearings, etc. Down in South Pacific (AG + FN sound inept!) No trace. Big search!... "she was somehow defeated by the vastness of the Pacific."

Letter to husband: "I want to do it because I want to do it. Women must try to do things as men have tried. When they fail, then failure must be but a challenge to others." Biog; NR.

"The Word Market" (pp. 210-215) (from the *Phantom Tollbooth*)

Dictionopolis. (sic!) -- a fantasy land where words come from. Boy Milo, a strange dog Toch, etc.

Juicy words for sale. Great assortment. Letters: e.g. "I was icy and refreshing..."

Too dumb to summarize: Just milo. Toch, etc.! a "Spelling Bee" etc. Then [dumb] bug Humbug. F; NR.

"Paw-Paw and Casey (pp. 228-233)

Casey (Chinese girl) and Father Barney live together (Mother dead). Father has accident in hospital. Uncle Phil takes her to stay in Chinatown with grandmother Paw-Paw, whom she has never met.

Paw-Paw eccentric; plays joke on Uncle Phil ("It's a good joke on such a learned man, no?... Philip always did have too much dignity for one person.") Loves her radio stations, etc. Casey gets programs for her: "You have me now, Paw-Paw." F; NR.

"When I Became Friends with Phyllis" (pp. 236-243)

Pamela at campmakes friends with Phyllis. Phyllis got into the junior high school -- art emphasis -- where Pamela wanted to go but was rejected. Lies to Phyllis about it; means to tell her the truth but doesn't get around to it: busy, etc. (Clearly avoiding it...) She discoveres that Phyllis already knew the truth: had guessed. Real friends.
They stay friends: continue to see each other. Are both happy at their schools. Pamela is going to take the test for Crestwood (special school) again -- though she is happy where she is. F; NR.

"Your Body Speakes Out" (pp. 245-248)

Body language. Symbols for body language: reading it. Info; NR.

"A Mother Writes to Her Child" (pp. 250-253)

At dinner when asked what she had done at school today, child replies "Nothing." Mother writes child an understanding letter, remembering when she had had a difficult time with cruel peers, at the same age. Empathetic. F; NR.

"The Meeting" (pp. 256-261)

Jewish sisters Annier de Leeuw and sister Sini Linning in Holland in WWII. (No mention of parents.) Hidden by farmer Johan Oosterveld and wife Dientjo.
Mostly are hidden in upstairs room.
But Annie is taken to see another girl her age, also in hiding.
Both too shy to talk. "What was there to say? I didn't even know her."
History; NR (mentioned as Jewish in foreward - but that's all).

"Zlateh the Goat" (pp. 262-272) (I.B. Singer)

Hanukhah time. Reuven the furrier needs money, decides to seel Zlatch the goat to butcher to buy "Hanukhah candles, potatoes and oil for pancakes, gifts for the children and other holiday necessities for the house." Children all cry. Son Aaron to deliver goat.
Aaron and goat go off. Heavy snow. They lose road. Blizzard. "Aaron began to pray for himself and the innocent animal." They found haystack -- dig their way in, are safe. Goat eats hay, he drinks her milk. They cuddle. "He had always loved Zlatch, but now she was like a sister."
They stay there for 3 days. She comforts him, he tells her stories. He decides he will never part with Zlatch. They go home.
Father and family scared they were lost. Joy!
They never thought of selling Zlatch again. Reuven's business is better.
Zlatch full of love; loved. F; minor Religious thems; prayed.

"Two Were Left" (pp. 274-277)

Noni and dog Nimuk alone on floating ice island. Both very hungry! -- though they love each other. One will eat the other, eventually is the idea...
Sharpens a weapon to kill dog. Can't do it. Dog about to attack him?! No. Licks him.
Pilot finds them: boy unconscious but OK, dog weak. Pilot was drawn by

reflection on knife in snow. F; NR.

"Fall" (pp. 278-281)

From book Bambi.
Leaves talking to each other. About what happens when you fall. Metaphorically -- all about death and afterlife question. "Why must we fall?" "What happens to us when we have fallen?" "Touching" conversation. Then one leaf falls. "Winter had come." F; NR.

"Daydreams" (pp. 282-

A girl daydreams about being a famous inventor, at age 12. She invents a twin. They are interviewed on TV: no one can tell which is which. Then...: back in shop class... F; NR.

"Woman in the News" (pp. 290-299)

Melba Tolliver (black TV news reporter) is interviewed. How she got into TV (hadn't ever thought of it -- at that time "there were no black men or women reporting the news on television"). She is a secretary, gets on TV when other reporters are on strike: fills in. Much emphasis on feelings. Story on American Indians discussed. "I think I got a lot of people to realize they had feelings they could share with American Indians."
More women and minority people working in TV than there used to be.
Women reporters different from men in that they make sure women get mentioned; e.g. "congressmen & congresswomen."
How to prepare for a job in TV...
Need desire to communicate, and great curiosity... Biog; NR.

"What if You Made a Museum?" (pp. 306-311)

What museums do. How to start one. ("You might be a guest on a television program, and you could tell people about your museum and ask them to send things. Then you could sit back in your director's chair and wait for your museum to grow -- and it would grow." People would send you stuff...
No chars. Info; NR.

"A Link with the Past (pp. 312-325)

S. African Traveler in 1938 catches strange fish: 127 lbs, 5 ft long. Boney plates, strange thick scales; fins like legs. Lizard-y looking. Miss Latimer, local curator, mystified; wrote Dr. James Smith -- fish-man letter comes to him late but he is amazed and thrilled. Fish looks like a coelacanth fossil fish. Worried that parts of fish will have been chucked. Yep: gone. But Miss Latimer can describe it all pretty well. And, stuffed by taxidermist. Fish names Latimeria. History; Info; NR.

"A Medical Pioneer" (pp. 331-335)

Dr. Daniel Hale Williams 1856-1931.
First to operate on a patient's heart (man with stab wound). Patient recovers.
Founded Provident Hospital -- he's black; had had to operate in people's homes before: prejudice... This an interracial hospital.

More on his career: one of the greatest doctors in the U.S. Biog; NR.

"The Orange Man" (pp. 338-342)

Patient comes to see doctor who has turned orange; but that's not his complaint: abdominal pain. turns out he's been eating lots of carrots and tomatoes: yellow and red = orange. He stops...
Chars: doctor Wooster: Mr. Turner, Mrs. Turner. True Story; NR.

"The Terrible Wave" (pp. 345-361)

Big rainstorm in Johnstown, PA. 15-year-old Megan Maxwell. She saw the gigantic wave that destroyed city. Carried away by incredible flood. All nightmarish: dead horse, etc. Houses etc. floating past. No one helps her (could they??) Young man comes to rescue her: problems. He helps her into a wagon with some other people. Grave introductions: odd scene; reflection on the flood. History; NR.

"Is Seeing Believing?" (pp. 368-371)

Pilot in 1947 sees 9 dish-shaped objects moving across sky: "flying saucers." Various natural explanation (sun on plane...etc.). Various inexplicable sightings. We can't explain... No chars.

"Kitty O'Neal" (pp. 376-379)

"She has done it! Kitty O'Neil has just traveled faster than any woman in the world -- much faster." (Big whoop!] Races in rocket engine car. The Motivator, in Utah.
Stunt woman. Completely deaf. Half Cherokee, half Irish. Learned to speak etc., swin, raced boats, sky dive, etc. Married a stunt man, did stunts. She races: wants to be first woman to break sound barrier; "I want always to have a goal, some dream that I can try for." Biog; NR.

"Gull Number 737" (pp. 380-391)

Luke Rivers' father an ornithologist. The family spends summers on island off coast of Rhode Island, where boy helps dad study colony of herring gulls. Luke and Dad then called to emergency: How to help herring gulls off plane run-ways (accident had been cuased). Boy there with several other prominent scientists.
They play tape of gulls' alarm cry: it works briefly, then gulls like it: not a strong cry. Luke argues that the R.I. gulls will really scream when they see his Dad: he has so often raided their nesting sites. not believed. Luke's mother there: she believes Family Solidarity: Laughing, leaning against wall together. Success: desperate gull cries. Gulls even attack Father. But OK. Scientists impressed. Luke likes them all.
Chars: Luke, Father, various other scientists, Mother, sister. F; NR.

"Manuel Acosta, Painter of El Barrio" (pp. 402-407)

About your community! What community is. [This is -- again -- social science reading!]

MA in barrio in El Paso, Texas. Closely knit community.
"MA and his family have a small plot of land on a street that has many homes. A stone wall surrounds the Acostas house, their garden and trees, and MA's studio where he paints every day [this is the barrio?? sounds like the burbs to me!] But all very close to each other.
He paints ordinary everyday people. Different kinds of faces, etc. Loves to paint.
Loves to paint children. Loves their "imagination and creativity. [Pictures very "pretty" and "sweet"]
"Manuel Acosta's family is proud of his paintings. His mother treasures the portrait he did of her. In her face, you can see the strength of character and the ? that enabled her to leave... northern Mexico with her husband and soon to find a new life in El Paso, Texas. Biog; NR.

"Expressionism" (pp. 408-411)

What expressionism does [Accuracy dubious?] "Look beyond the color of a person's eyes to what is behind them. Do they express kindness, goodness, sadness? Try to find the soul of the person..."
A little history of the movement. Kokoschka, Van Gogh (how the night sky "made him feel"), Matisse, Kandinsky, Picasso. History; NR.

"Modern Dance" (pp. 413-415)

Different kinds of dancing. Modern dance: emotions, etc. -- and technique.
Martha Graham. Info; NR.

"Issa. Haiku Poet" (pp. 418-419)

About haiku, and famous Japanese poet (male) named Issa, from 18th century.
A few examples.
Never knew his mother: she died when he was two. When 9, wrote
Please come
Motherless sparrows
    And play with me.
Sorrow: married in 40's, ahd 4 children who died young. Then young wife died.
Died in fire at 54. His last poem under pillow.
Thanks are due.
This snow on the bed quilt.
    Is also from heaven.
[No other book has this sort of material.] Kids taught to write haiku. Biog; NR.

"Pitseolak: Pictures Out of My Life" (pp. 424-431)

Old Eskimo woman, called Pitseolak, which means "sea pigeon" -- "that's me, flying." About 70 years old. Widow, with sons, and married with children.
She is an artist.
Came from large family. "I had a happy childhood. I was always healthy and never sick. I had a large family, three brothers and a sister and we were always happy to be together."
How Eskimos lived: father hunted with bow and arrow. How nice to be outside, etc.
Husband Ashoma could play accordian. Juggles. He died.

Jim Houston comes: to aid Eskmos. He pays her for drawings.
Now Eskimos draw for a co-op. She's earned a lot of money.
Draws a woman with a blue fish spear... "There's a baby hidden inside the parka, too -- you can tell by the shape of the parka!"
She's had an unusal life -- all the changes she's seen: skin tent -- man landing a radio.
She is happy. "After my husband died, I felt very alone and unwanted. Making prints is what has made me happiest since he died... I am going to keep on doing them until they tell me to stop. If no one tells me to stop, I shall make them as long as I am well." Biog; NR.

"Seiji Sarito" (pp. 432-434)

Artist (male) carving statue of mother and child, from granite.
From Japan, now in U.S. Use to mold bread in his father's bakery; now his son visits his studio. Biog; NR.

"Cameras and Courage" (pp. 430-448)

About Margaret Bourke-White. Very fearful as a child. Mother helps her: "Face your fears..." "The person who finally helped her overcome all fear was her father." -- gets her to be able to hold a caterpillar. Conquers fears.
Wants to be snake expert.
At Columbia, starts photography. Transfers (for herpetology) to Cornell: starts selling photos for money. More and more photos. Becomes an architectual photographer. Like it even better than snakes.
Becomes famous photographer. Biog; NR.

"A Very Short-Lived Fort or A Fort Comes Down a Whole Lot Faster Than It goes Up" (pp. 462-467)

15-year-old Fritz builds fort, with "my brothers, some friends." Had always wanted to.
Tools, etc. -- done.
Building inspector comes: the fort is illegal. Building permit, zoning variance: neither allows it. 40 days to tear it down.
"It is always much easier to destroy something than it is to build it." F; NR.

"A Bit of Magic" (pp. 468-477)

Mother tells little daughter fantastic story about how a boat got into a bottle. (The boat in bottle was given to her years ago by boyfriend.) Story is that great whale had swallowd sailing vessel: when it emerged from whale's belly. It was little, in bottle. Father also gets kick out of story: he wants a ship like that.
She learns how to make them: the secret.
(Shows children how to make them.)
Makes one for father, gives it to him with a note telling a wild story. F; NR.

"I Make Many Things" (pp. 481-491)

12-year-old Sam turns away from home in NYC to live on grandfather's land in Catskills. Lives in big old tree; food is plants, etc. Animal friends.
Meets with a man (teacher) -- Bando -- hiding in woods. They become friends.

Sam keeps a diary.
They make blueberry jam, willow whistles. Bando leaves [why he is in forest, why he leaves, unclear]
Lonesome: back with his animal friends: coon, falcon, etc. Time passes.
He is very happy; feels the goodness of the earth, etc.
It is getting cold: winter coming.
Builds a chimney and fireplace of clay. How he does it. Lonely/happy.
Afraid his pet falcon will migrate, leave. Makes his stove -- all is well.
F; NR.

"A Horse Came Running" (pp. 502-624): a whole novel.

1) tornado -- two horses together, one old, one young. Old one killed -- young one escapes.
2 & 3) Mark loves old horse Colonel, on last legs. Father wants to put him away. Get a pony. Colonel has shown Mark old whispering creek. "...it was hushed and important. It was almost like being in church..." tornado coming, comes. Colonel gets up; runs. Mark knocked out.
4) Everything (including old neighbor couple) has gone up in tornado. Where are parents? -- had gone to town before tornado. Goes looking for Colonel. Finds the young horse mentioned earlier: names her Creek. Finds Colonel OK.
5) He wants to keep Creek: wants her as Colonel's "wife." Sees Mr. Sayers (neighbor): not killed after all, but wife hurt -- needs to get her to town. Marks finds out his father is in hospital. They use new horse to take Mrs. Sayers to hospital in milk cart.
6 etc.) Looters come (or anyway people who are taking what they find). Sayers threatens them with Shotgun. Load "Mama" Sayers (brave, humorous) onto wagon. She has 2 gallons of dimes, that she has them get: saved all her life. They drive off: meet soldiers, to help. Soldiers, briefly they are looters. No. Traveling to take Mama to hospital. They wait on road for ambulance. It comes. He rides creek home. Worried that Creek's real owners will take her away.
9) By mistake he hurts Creek -- she gets hostile to him. Sleeps. Mr. Sayers comes: his dad had concussion and will probably be OK. He likes Mr. Sayers. Mr. Sayers likes him -- "never had a son; just 4 girls." He becomes Sayers' grandson. They find Creek: OK. (Creek had been spooked by scary tree branches that reminded her of tornados). Grandpa a rotten cook -- but will cook for them anyway. Work to do. Grandpa "work cures almost everything except a sore back." Grandpa is going to make stall for Creek. They both take naps in Mark's tunnels in the hay. (Grandpa very kind, understanding.) Mark worried about infected cut of Creek's; Grandpa and grandma in hospital. They find Mark's Dad's truck: get to hospital. (Lots of things destroyed, including church.) He goes back to farm with mother. She has to drive truck. Never had before. (Grandpa tells her how). Grandpa thinks Colonel is going to die.
They get home. Colonel stumbles out of barn. Falls. Mother and Mark run hand in hand to horse. She leaves Mark alone with Colonel. Gets horse to like down near spring. Gets water to him through a tube. Colonel dies. Mother and he bury Colonel together. A little tree slides onto grave: the "Colonel Tree."
Mother makes radio appeal to find Creek's owner -- have her sell them Creek. Angry crabby owner comes with veterinarian to see Creek; doesn't want her now that she's crippled up. (Tendon cut.) Gives Creek to Mark.
End: "Creek's mine," he had to say to mother in his words. Mother put her

arm around his shoulder. Then they walked and walked and walked." F; NR (except Church destroyed in tornado; and reference to quiet like in a church).

Scott, Foresman: Glenview, IL (1983) Golden Secrets
Grade 3 (Level 8)

28 Items
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"The Great Hamster Hunt" (pp. 8-20)

Black suburban family: father, mother, and son Nicholas, who wants a hamster. Parents don't want it. Tony (white boy and neighbor) sometime later brings over his hamster to Nick to look after while Tony is gone for the week. Nicholas takes care of the hamster. Due to accident on the night of the last day the hamster escapes. They look everywhere, but in vain. His father builds a makeshift hamster trap. Afraid they wouldn't find the hamster so they buy a replacement. Then as night comes Nicholas finds the hamster. Now they have two hamsters. Tony picks up his and the parents say Nick can keep the other one. Nicholas and his hamster happy. F; NR.

"Why Wasn't I Asked to the Party?" (pp. 25-35)

Jan (girl) and her problem: not being asked to a party being held by one of her girlfriends. Setting -- a family with a remakably normal mother who is at home, bakes, and is supportive. She comforts Jan. Jan gets idea for getting herself invited. Finds a puppet of hers, learns to make it work, takes it to school, impresses her friend, and she finagles an invitation! But Jan doesn't feel very happy about it. Talks with her mother. Then she decides to take her friend a present -- a doll -- early before the party because she can't come to the party. Her friend is delighted and asks her over to play the next day. Jan goes home happy to tell her mother. F; NR.

"Anya's Adventure" (pp. 37-48)

Story of black ant, who is tired of working so hard. But she takes eggs out to safety, moves the queen away from flood and rain; searches for lost eggs and generally is brave, hard working ant. Knew her duty to save the queen, etc. (English ant?) F; NR.

"Figuring Out Mystery Words" (pp. 49-51)

Word use. Example: "Kim [girl] showed Greg [boy] how to build a model airplane." Example of editorializing in exercises: "Kim is interested in airplanes and she hopes to become a pilot someday." Info; NR.

"Weather Wisdom" (pp. 52-61)

Short article on how weather affects different animals and on how these are clues to coming weather. Animals = frogs, spiders, bees, butterflies, etc. Info; NR.

"Engine Number Seven" (pp. 62-77)

No. 7 an old steam engine favorite in small town. But put out of business by trucks so it is put in shed to sit. Town gets a school bus so No. 7 must be moved. Going to do that when snow storm strikes. Kids trapped at school miles away and school bus and trucks can't run. But No. 7 saves the day and the town votes to keep the train. Main characters are old Mr. Hobbs, who owns and loves the train; Dot (his granddaughter) who helps clean up the train and loves it; Mr. Bodger, who wants trucks not trains (at least at start of story). F; NR.

"I have a sister, my sister is deaf" (pp. 79-87)

A monologue by an older sister describing her younger sister who is deaf. Describes how this has afflicted her, how they communicate, and how close they are to each other. Biog; NR.

"If I rode a dinosaur" (pp. 93-101)

Fantasy story (black girl) who goes to museum and then imagines riding different dinosaurs; diplodocus, pteranodon, brontosauras, etc. "Sure have fun with all these monsters." F; NR.

"Popular Inventions" (pp. 103-110)

Brief descriptions of popular inventions and the inventor of the ice-cream cone, traffic light, campter-truck, jigsaw puzzle, self-service shopping, windshield wipers (a woman), zippers. Info; NR.

"Benjamin Banneker" (pp. 129-138)

Short, fictionalized biography of B. B. (black -- colonial period -- scientist, surveyor). Fascinated by a pocket watch -- built first entirely American made clock; studied astronomy; helped lay out the plans of L'Enfant for city of Washington, D.C., wrote well-known almanac. Hist. Biog; NR.

"The Tree House" (pp. 140-150)

Mr. and Mrs. Chavez build large fancy tree house for their children. Three kids. Kids start using it, but for different purposes. Get in each other's way. Solution: they make a tree house schedule to allow every activity its own special time. Chavez kids: Rudy, Yolanda, and Elmo. F; NR.

"The Shoeshine Chair" (pp. 155-166)

Angie (Chinese girl) liked to visit local antique and junk shop. She was looking for a present for her father. Instead she buys for 50¢ an old shoeshine chair, she puts wheels on it; and charges 5¢ a ride. In two days she made $2.00, enough for real present. She bought her father a small jar of fried grasshoppers! Father, mother, and Angie each eat a grasshopper. Crunchy, but potato chips are better. F; NR.

"The Emperor's New Clothes" (pp. 168-179)

Standard version of the classic tale. F; NR.

"Yagua Days" (pp. 182-193)

Lower East Side of NY: Story about a Puerto Rican boy, Adan Rivera. Bored because it is raining. But rain days are good days, says the Puerto Rican mail carrier = Yagua days. Adan doubts it. Then gets letter inviting his family back to visit Puerto Rico. Fly down and have family reunion and visit. Adan goes up the mountain to pick mangoes, breadfruit, coconuts. Then come the rain days. Yagua days. Adan finds that branches from the palm tree = Yagua. They are used like a sled to slide down grassy slopes in the rain. Slide into a river. Lots of fun. Then return to NY -- welcomed back. F; NR.

"The Baobab Automobile" (pp. 196-200)

Story about a man with a bassett hound who never cleaned the inside of his car. It filled up with dust, mud, dog hair, etc. Finally crabgrass gorws in it; then a Baobad tree grew in the car. Owner cut off top of car so tree could grow. Build doghouse in tree for his basset hound. Strange sight but someday you may see it. F; NR.

"The Pumpkin Tree" (pp. 202-203)

Short description of Boabab tree -- very large. People can live inside them; they can grow for 1,000 years. Info; NR.

"Why Cowboys sing in Texas" (pp. 208-220)

(Silly story) about cowboy named Slim Jim Bean who started to sing at night. The cows stampeded. After much work they rounded them up again. Again that night he sang: Cows stampeded. So Slim Jim Bean left Texas to the Rio Grande River. Here riding around without chaps; he hit himself on the thorns, cactus, etc. He yelled Yip, Yipee, Yi, and Yay. So he began to sing Yippee, yi, yipee, yay. The cows liked this and calmed down. So now every cowboy in Texas sings Yipee yi, yipee yay!
Good grief! F; NR.

"The Queen who changed places with the King" (pp. 221-228)

Queen is tired of baking, sewing, and not doing anything (!?). King is tired of slaying dragons. Queen wants to go out and carry a sword and slay dragons. So does king who wants some rest. Agree to switch roles (you bet!). Queen goes out "at last I'm out of the house" (p. 223). Found dragons in the caves. But dragons were very timid and nice. So Queen decides not to kill dragons. Back at castle King says he doesn't like fancy sewing, baking tarts. Why should I do this just because queens have always done it? Queen replies why should I slay dragons because people always slay dragons? Well says (this feminist queen), why should queens do things just because they always have? Why should kings always slay dragons? King agrees. So they grew beets, carrots, and tomatoes in a vegetable garden. And for Sunday tea they invited the dragons (friendly creatures!). F; NR.

"Petey" (pp. 230-242)

Story of a gerbil, Petey (pet). Girl has pet gerbil that she likes very much. Notices one afternoon that he is shivering. Clear Petey is sick. Her father points out that Petey is 4--5-years-old -- that is old for a gerbil. Girl gets sad and worried. Tries to help him. But next morning Petey is dead. She is very sad and cries; then they talk about Petey's life with them; then they bury Petey in the backyard. Spring comes and they talk of maybe another gerbil. The girl say she will think it over. (The end!) F; NR.

"The Anteater named Arthur" (pp. 247-258)

Story (very silly) about Arthur the anteater who doesn't like his last name -- anteater, doesn't want red ants for breakfast, he forgets many things when leaving for school, but at last kisses mother and goes off. (The end!) F; NR.

"What's a ghost going to do?" (pp. 260-271)

Friendly ghost named Gussie lives happily in old house. But she hears the owners say they will sell the old house and it will be torn down by the government to make a park. Gussie is horrified. Tries to speak to owners but no luck. They move out. Government man, Mr. McGovern, shows up to inspect house before tearing it down. Gussie tries hard to talk to Mr. McG. into not tearing down the house. In fact she succeeds -- McG. decides to repair the old house and use it for the park museum. Gussie is thrilled. Park museum house now comes complete with a ghost -- McGovern pleased too. F; NR.

"My Grandpa and Me" (pp. 276-286)

Boy and his grandpa like each other, have special times, particularly in summer. Walk on beach together. Skip stones, collect rocks, play checkers, look for birds, pick berries, watch storms, go fishing. Have great time. F; NR.

"The Skates of Uncle Richard" (pp. 288-203)

Marsha, 8-year-old black girl, dreams of being a great figure skater. Watched skaters on TV and got her dreams from there. Gets ice skates for her 9th birthday. But she gets her Uncle Richard's old hockey skates! She hates these ugly skates. Finally, however, she put them on and went out on the ice for her first time. She is having a very hard time, can't really skate, feels sad. Then Uncle Richard shows up and starts to help. He shows her how to skates, lots of tricks to help, how to practice. Slowly Marsha began to skate -- she learns fast. Marsha began to skate well -- thanks to help and encouragement of Uncle Rich and her own determination and natural ability. F; NR.

"Patsy and the C.B." (pp. 306-311)

Father and daughter driving in fog. Father uses C.B. Daughter called Kitten, but wants to be called Patsy. Stop by side of the road. Hit from behind and car is knocked into ditch/ravine off the road. Father hurt and unconscious. Patsy uses C.B. to call help. Help arrives; all is okay. Father calls her Patsy. F; NR.

"Listening in on C.B." (pp. 313-317)

Article on C.B. radio and some of its slang and other usage. Info; NR.

"Merlin and Merlin" (pp. 321-326)

White boy practices magic; four houses away black girl practices magic. Jeff and Christine (their names) try out at the same school talent show. Decide to do a team or duo show rather than compete for one place. The school says it's okay -- so Merlin and Merlin. (To avoid saying whose name came first. Strong equality theme throughout.) F; NR.

"The Magic Tube" (pp. 328-332)

Pages of how to do a magic trick by making trick glass so that a coin can be concealed. Info; NR.

"The Answer-Backer Cure" (pp. 334-345)

Gary O'Toole is getting rude with his mother and teacher. He answers back with smart talk, e.g., "Why should I," "I'm doing it because I want to, but not because you told me," etc. She has the answer: a parrot that is very rude, even ruder, and only talks to children. Mrs. O'Toole brings home the parrot. At first Gary likes it. But it always answers him back rudely and uses his own (Gary's) expressions. Eventually this shames Gary and wakes him up to his own behavior. He stops being an answer-backer. F; NR.

"Amos and Boris" (pp. 347-363)

Story about a mouse named Amos who puts out to sea in a small boat. Enjoys his ride, but at night while amongst a pod of whales he rolls right off the deck into the sea. Calls help, help! Got terribly tired of swimming . He meets a whale named Boris. Amos climbs on much relieved and Boris agrees to carry Amos back home. Amos goes for a long ride on back of Boris. Get to be good friends -- shared secrets, life stories, etc. Come to shore and Amos dives off Boris and swims ashore. Boris swims off to coast of Africa. Many years later a hurricane blows Boris on the beach near where Amos lived. Amos runs off to get elephants who push Boris back into the sea and save his life. They tearfully say goodbye. F; NR.

Star Flight (Grade 6, Level 11), Scott Foresman, 1983, Glenview, Illinois
50 items; 0 religious

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Henry Reed's Babysitting Service (pp. 10-23)

Boy who runs a babysitting service (you bet!). Starts with Henry going camping -- babysitting with younger Craig. Set up tent -- nearby woods. (Parents going into NYC for night). Camp out -- make fire, cook dinner, go to sleep. Craig keeps waking up scared of various sounds. Henry chases away hooting owl, keeps the fire going. Then early in morning hear someone in distance very loudly shouting, "Help, help." Go to find out, police car picks them up, go with police to discover that it is a peacock that is making the help sounds! F; NR.

From the diary of Yeddo Ski-Kredo (pp. 30-33)

Set in year 2146 -- diary entries. Yeddo (is a girl -- not mentioned in story but is in questions). Training to be a space pilot -- her mother already is one. (No reference to father!) Worried about report of aliens landing. It turns out it is true. She sees them -- but they are friendly and rather like her people. In fact, those landing are humans. F; NR.

The Green Thumb Case (pp. 36-43)

Girl in wheel chair is amateur detective. Her apartment building has an annual plant contest. In the weeks before the contest, plants start getting stolen from various people. Plants are all ferns, she finds out. Mr. Bentley wins the contest with ferns. She suggests all the plants aren't his. He publically confesses and returns them. Apartment house people accept him anyway. F; NR.

Can You Hurt a Plant's Feelings? (pp. 44-48)

A short article on the question -- do plants have feelings, memory, etc? Some early experiments by Cleve Backster and others saying yes and briefly mentioned. Then experiments saying no are mentioned. Article ends with the answer very probably "no." Mentions experiments by 2 girls concluding yes; one by a girl very carefully done concluding "no."

The Great Storm (pp. 54-58)
Story set in 1853. Lighthouse and keeper's family. Father, mother, 3 girls. Father left for supplies. Ill mother and three girls left in storm to run lighthouse. (One of biggest storms of the century.) Abigail (oldest girl is heroine) two week storm. She keeps the lights lit; helps mother move from wooden part of house to stone house. At the end her father comes back and all are reunited and happy. Last line: "Though at times greatly exhausted...I was able to perform all my accustomed duties as well as those of my father. Hist-Fiction; NR.

Treasure of a King (pp. 75-80)

Story about Egyptian pharohs -- Lord Carnarvon of England -- began dig in Valley of Kings in 1917 with Howard Carter. Worked for five years and discovered King Tut's Tomb -- many treasures. Biog; Hist; NR.

All Things Wise and Wonderful (pp. 83-95)

Vet in England. Badly hurt cat is brought in. In spite of severe damage, they operate. Cat recovers in his home nicely. Cat has curious habit of going to meetings in the town. Then original masters find the cat, take it home. Vet and wife visit cat in nearby village. Cat still going to meetings. True Story; NR.

The White Cloud (pp. 100-108)

Boy watches a pair of rare trumpeter swans bring up their five young on a northern pond. Watches them and their life throughout the summer. In fall they leave. Later by accident he sees article in Vancouver newspaper -- "Rare Trumpeter swan shot near Campbell River." Sad ending, except he remembers the story that swans don't die but turn into white clouds -- notices a small white cloud floating in sky. ("Saturday before Christmas.") F; NR.

Hamish and the Redcoat (pp. 114-123)

Young American boy -- patriot in 1776 -- lives near Brooklyn in farm with mother. (Father dead, older brother in U.S. Army). Working in garden with mother. They sell vegetables to a dealer who then sells them at a high price to the U.S. Army in Brooklyn. For two nights someone steals their produce, third night Hamish stays hidden outside. Finds English Redcoat stealing. Captures him with a pistol and takes him to the Americans. Who put him in prison, congratulate him, give him new powder, and agree to buy their vegetables direct from him. F; NR.

The Problem Solver and the Spy (pp. 125-134)

Richard Verner (white male) is a problem solver -- "heuristician" (wow!). Problem brought to him by woman -- black research scientist. A man has stolen highly classified plans from the lab and is hiding nearby in a vast, uncharted network of underground caves and tunnels. The thief knows the caves well -- since he often explored them. (Thief has hayfever, thus he sought out the clean air of caves.) Have to get plans soon -- but impossible to track thief down since caves are too easy for people to get lost in. Verner solves the problem of learning the caves, have one fresh source of air. He puts ragweed pollen in it -- and flushes the thief by his allergic reaction and loud sneezing. F; NR.

The Blizzard (pp. 138-145)

Father and son (Spanish American) driving home in school bus in blizzard. Lonely stretch of closed road. Hit ice -- father can't keep bus on -- go over embankment and crash. Father knocked out and leg is broken. Boy comes to. He puts splint on father's leg, turns on engine and heater, tries to back out but can't, then makes blanket from foam rubber seat cushions to keep them from freezing to death. All in all he shows sound judgment, saves his father. At end saved by snow plow who hears boy honking. Father proud of his son and recommends him for bus driver's job. F; NR.

### The Endless Steppe (pp. 147-157)

Polish family shipped to Siberia by Russians in 1940s; father arrested for being a capitalist. Sent to Siberia -- gypsum mine. Family survives there. One day two are allowed to visit a nearby Siberian village to trade, barter, etc. Esther, young girl, and her grandmtohr go to village and have a wonderful time at the town market. Trade some of their old silk clothes for meat, flour, sunflower seeds, etc. Then walk back to the camp. (Village had an unused church.) Biog; NR (except unused church).

### The Phantom Toll Booth (pp. 162-172)

Boy, Milo, and watchdog, Tock, arrive in Kingdom of Wisdom where words grow on trees. Go in a cart that moves by itself. Arrive at palace where crazy banquet is going on. The conversation is filled with puns, silly word play, etc. Something like the spirit of Alice in Wonderland but not nearly so good. Lots of moderately fancy words -- apparently vocabulary building is part of the story's purposes. Example: let's eat a "light meal"; plates arrive with only colored lights on them. Info; NR.

### Outdoor Dramas -- History Where it Happened (pp. 181-187)

Article about where in U.S.A. various outdoor historical dramas are put on that deal with some important piece of local and U.S. history. Ex.: Lost Colony, re. Roanoke Island settlement, Virginia Dare, etc., St. Augustine, Florida, The Cross and the Sword, play about founding of St. Augustine -- but no religious reference given; Trails West -- Oregon trail drama; Civil War drama; Stephen Foster Story, Tecumseh -- Indian drama (emphasized), Trail of Tears -- Cherokee Indian story (emphasized); Texas -- play about clash in Texas between farmers and ranchers. Hist; NR.

### Jacob Lawrence: Master of American Art (pp. 188-193)

Short biographical piece on Jacob Lawrence, black American artist -- contains heavy emphasis on black history, culture, inventors, empires, etc., African art, etc. Augusta Savage -- woman sculptor -- responsible for his becoming an artist by getting Jacob a WPA artist's job. Biog; NR.

### Snobber (p. 201-206)

Boy's experience as amateur naturalist with English sparrow called Snobber. Rather interesting account of how a E. Sparrow raised from a very young age became a pet who followed the boy around, lived with him, etc. Boy lived in an apartment in NYC on 80th Street. Sparrow would ride in elevator with him, etc., etc. True Story; NR.

### Lifeboat in Space (p. 212-218)

Story of Apollo 13 mission -- three astronauts are the main characters and views. On way to Moon -- there is an explosion and serious malfunction. By resourcefulness the three manage to save oxygen, fuel, etc. and come back safely, though no lunar landing was possible. Hist; NR.

Michael Faraday's World (pp. 220-232)

Biographical treatment of the great scientist Michael Faraday, who laid much of the foundation of our knowledge of electricity. As a boy he wondered about many physical processes -- how they took place, etc. Growing up in London in early 1800s. Did lots of reading. Apprenticed to bookbinder. Very interested in electricity. Read about it. Began simple electrical experiments in the shop at night, went to hear Humphrey Davy. Sent copy of his notes to Davy. Later to his amazement he is hired as assistant to Davy. There is career developed and he became a great scientist. (No reference to his devout Christianity.) Biog; NR.

Leander, the Remarkable Snake (pp. 236-240)

Silly "tall tale." Old sleepy man in Western railroad station finds long rattlesnake in his office/station. Snake looks starved, he feeds snake and they become fast friends. The snake learns Morse code and they talk to each other. Finally station master is called away to new station. Snake (Leander) must stay in the area that his family has always lived in. They have a sad goodbye. F; NR.

Tai Babilonia (pp. 246-254)

Story about a prominent young ice skater (Tai) and her partner (Randy). Emphasis on her dedication, determination, long hard work, gracefulness, help from the mother. Randy described, e.g., taller, stronger, etc. Discussion of ice skating routine and working hard for 1980 Olympics. Biog; NR.

The Left-Hander's World (pp. 257-261)

The countless problems -- usually small, but irritating -- of the left handers, e.g., tools, doors, table settings, musical instruments. Info; NR.

The Wind in the Willows (pp. 270-282)

Story of animals in English countryside (adaptation of Kenneth Graham's classic). Rat and Mole and Toad main characters. Rat and Mole visit Toad at his mansion -- Toad Hall -- Toad's latest fad and enthusiasm is for going about in gypsy trailors or carts. Go on trip -- but gypsy cart runs off the road and smashed up -- thanks to a large passing motor car. Trudge into town --but to Toad it doesn't matter, his newest fad is to own a motor car! F; NR.

From Freedom Train (pp. 286-294)

Ficto-history story of Harriet Tubman. Her elderly father arrested and jailed for being connected to a slave who ran away. Harriet arranges for the flight to freedom of her father and mother. Black male helper sees father out of jail. Then Harriet transports her parents to freedom in a cart and then in a carriage. Exciting escapes -- Harriet dressed as mail coachman. Biog-Hist; "Chariots coming" song. Quaker helper. But no real religion.

Henry the Heavyweight (pp. 302-308)

Boy on his paper route picks up a strange, beat-up, but friendly tom cat called Harry. They become fast friends. Later on first day of sixth grade boy is walking to school and runs into the school bully who pushes/trips him. He falls. But Harry the cat then attacks Bruno the bully and saves the day. (Story also mentions mayor = her; vetinarian = her.) Also mentions the boy's "Mom" and his "Pop." F; NR.

Dreamers in a Carat Patch (p. 311-318)

Story about how diamonds are made and some other hard stones. Mention of diamonds in Arkansas (story set there). The class goes to a nearby state park whre they pan for diamonds. All they find are a few pieces of quartz, but it is interesting and fun. Info; NR.

Henry Aaron: Home-Run King (pp. 321-328)

Story of Hank Aaron breaking Babe Ruth's home-run record. Starts with the game in tie. Mother doesn't want him to play on Sunday (no reason given). Babe Ruth then compares their life-time records: then goes to his boyhood in Mobile, Alabama, and his growing up as a baseball player and as a young black. Biog; NR.

Planting Story Seeds (pp. 332-333)

Short article on Puerto Rican woman who became known for telling and publishing P.R. folk tales in U.S.A. Biog; NR.

The Stone Dog (pp. 334-338)

Puerto Rican tale. Many years ago there lived a poor fisherman and his dog. Everyday fisherman would go out to sea to fish, and the dog would wait for him on a high ridge where he watched for his master's returning boat. One day the dog tried to prevent his master from going, but failed. A hurricane struck -- the boats were all sunk, including the old fisherman who never returned. The people noticed on the ridge a dog -- the dog? -- still looking for its master. When they went up to investigate the dog was only a bunch of rocks, but when they went down the stones looked very much like a dog still waiting. F; NR.

A Job (pp. 339-345)

Story of Japanese boy born in 1876 -- from a small village -- who had a crippled left hand. He grew up to become a devoted and famous doctor. As student in Tokyo he was very poor, worked as a custodian. Went to medical school, he finished and came to America where he became a famous doctor at Rockefeller Institute -- made important contributions to the study of snake venoms and diseases. Then left to study yellow fever in Africa -- contracted the disease and died. A martyr to science devoted to humanity (so said NY Times obit.). Biog; NR.

Discovering a Living Fossil (pp. 347-351)

Story about fish, a coelacanth, or living fossil, found in a fish market in East London, South Africa. In 1938, woman curator of local museum found this huge bluish gray odd looking fish. She sent sketch to famous ichthyologist Dr. J. L. B. Smith. Identified as a coelacanth -- thought to have been extinct. Next one found in 1952 and now 80 or so more. Caught on lines 650 feet deep! Brief discussin of their physical properties and their scientific importance. Info; NR.

The Chase Down Tanglewood (pp. 356-367)

The story of 12-year-old girl Julie who goes up to a much more difficult ski slope to meet a friend. Its getting dark, snow and storm coming on. But she waits for her friend. (He doesn't show.) Everyone else is older, makes fun of her, jokes about Big Foot; they leave down slope. She goes down by herself. Is very scared, falls down, keeps going. Senses a "sound" behind her, fears it is Big Foot. Skies faster, faster, out of control. Saved by friend, Joe, who had kept an eye on her -- pulls her out of snow. The ski patrol woman shows up "took a lot of courage to come down alone." They walk down the rest of the way. F; NR.

Bee Time (pp. 380-388)

Article on studying animal behavior -- bees. August Forel, Swiss doctor; also Karl von Frisch and his studies of bees. One of von Frisch's students Ingeborg Beling given most detailed discussion of her experiments. Von Frisch found bees have an internal time clock for feeding. Followed by two pages on how you can study bees. Info; NR.

Pedal Power (pp. 396-398)

Short article on how bicycles are being used by more and more people for travelling short distances. Especially for short distance travel in cities -- bikes very common in many other countries. Info; NR.

The Truthful Hays (pp. 400-410)

Goofy tale of king of very small kingdom who decides to become a bard. Goes to get approved as a bard but fails the wisdom and the music test rather miserably. But they give him a harp. He goes on his way trying to be bard -- everytime he stretches the truth a string breaks. Along the way he gives his cloak to a poor man, saves a girl from drowning, and beats off robbers attacking a king who had treated him badly. He ignores or overlooks these good deeds being concerned with singing will and with saying he had dined and travelled well. His good deeds are considered impressive, however. At the end he is praised for his good deeds and he promises not to stretch the truth. F; NR.

My Side of the Mountain (pp. 414-426)

Story of young white man who decides to live on his own in a primitive part of the Catskill Mountains. Hikes and lives off the land eating bulbs, frogs, fish, greens, etc. Builds a cozy "house" by hollowing out part of a giant cypress. Strenuously interesting. Sees Peregrine falcon and decides to find their nest and steal a young one. He does this but gets bomed once by the mother falcon. Decides to raise the baby falcon he has stolen. F; NR.

The Trouble at Tektite 3000 (pp. 432--439)

Ty (Tycho) Watari in year 2101 preparing for his calculator exam -- then he would go off to visit his father at underwater mining station -- Tektite 3000. Ty's mother now at school for a third career -- telephone repair her second career, put out by computer. (Mother's first career not noted.) Passes his exam and goes via air train and sub to underwater station. Sees underwater farms. At the underwater station there is a quake threatening the station. (Sea floor fault, etc.). They hurry to escape subs and get away just in time. Father says he'll train for space pilot -- like Ty's aunt. She is already a good one. But Ty liked the sea. F; NR.

Tektite (p. 441)

Article on five female aquanauts who lived for two weeks under water. Info; NR.

Rakel's Star-House (pp. 442-449)

Girl lives with her father in a star-house. Father is astronomer. She is very lonely since she has no mother, no friends, not even a dog. Her father has just finished building a new, very powerful telescope. Rakel liked looking at the various starts and pretending they were people. When the telescope is finished she looks through it and billions of miles away she sees a small planet, and finally she sees a boy with blonde hair on a houseboat in a river. It is summer there, but winter with Rakel. The boy's name is Lekar (Rakel backwards). He points to his name and Rakel sees it through the telescope. Rakel has a friend. The two of them communicate a little bit via the telescope. Later summer comes and she is convinced Lekar is watching her, so she writes her name on the sand. So she brings him happiness now that he is in a lonely winter. F; NR.

UFO Mystery (pp. 451-455)

Article about plants, stars, and UFOs. Meteor often mistaken for UFOs, fireballs, and "sun dogs" also make people think they are UFOs. Tone of article is clearly that UFOs ar natural phenomena of various types. Info; NR.

Jeans, Jeans, Jeans (pp. 459-463)

Story about a factory in Texas that makes jeans. The different steps, and the different people who put the jeans together. Info; NR.

The Battle of the Goddesses (pp. 468-470)

Hawaiian myth (or story). Long ago on a floating island lived a large family of brothers and sisters who were gods and goddesses. Eldest brother gave each a special ability. One sister, Pele, was taught the secrets of firemaking -- she was made Volcano Goddess. Her sister was made Sea Goddess (Namaka). Everywhere Pele made fire, volcanoes. Sea Goddess was her enemy and put out her fire with waves, storms, or rain. Finally Pele comes to Hawaii where after a terrific fight neither wins, and Pele still lives in Hawaii as the volcano goddess. F; Polynesian religion.

The White Mystery (pp. 471-479)

Story of a white horse, a stallion, that roamed the southwest plains. A king of the horses and a mystery horse -- a kind of ghost horse. Once a little girl fell asleep on a blind horse -- it wandered off amongst wild horses and the wild stallion. The stallion picked the little girl up and protected her. In two days she wandered back to her wagon train, but she was the only person to ever touch the white horse; later men tried to capture him but always failed. Then one man got a beautiful young brown mare and put her in a trap -- a special stall. He wanted to trap the white stallion. One night he did, but waited till morning to check the stall. In the morning, he found stall kicked to pieces and both horses gone. Later people began to find pintos. The story is that pintos are white stallion and the offspring of the beautiful brown mare. F; NR.

The Day Grandfather Tickled a Tiger (pp. 481-484)

English family in India find tiger cub, raise him as pet for some months, then he starts stalking people. Even if only in fun, he is too dangerous and they take him to a zoo. Zoo miles away. Six months later the grandfather and his grandson go back to visit Timothy (their former pet). The grandfather goes right up to Timothy and hugs him, pets him, talks with him, etc. Then the keeper shows up and looks very surprised. It turns out that Timothy had died two months earlier and Grandfather was petting a newly captured, especially mean wild tiger! The grandfather says goodbye to the tiger and looking scornfully at the keeper, he walks away. F; NR.

The Ways of Tigers (pp. 485-489)

Short article discussing the observations and experiences of a recent naturalist who studies tigers in India. Info; NR.

A Polar Ghost Ship (pp. 496-504)

Story set in the 1860s of a ghost ship in the Northern seas. The boat Rescue had been abandoned in a storm and presumed sunk. The other boat, the George Henry, kept coming close to Rescue in unexpected places and time. The crew of George Henry thought the Rescue was an evil ghost ship out to get them, partly because Rescue's timbers groaned and grunted in an almost human way. Finally George Henry leaves the ghost ship behind and returns to home port. True Story; NR.

The Strange Return of the Frigorifique (pp. 501-504)

Another story about a ghost ship. In the fog the French ship Frigorifique was rammed by an English ship the Romney. The French crew abandons their ship and is picked up by the Romney. Some hours later, still in the fog, a strange ship glides toward them and then vanishes in the fog; later this same ship is again seen coming silently at them out of the fog. This time they see it is the Frigoritique, that apparently hadn't sunk. This time the Frig hits and sinks the Romney. The men abandon ship in two boats and head for shore. Then as they get near the shore they look out and again see the Frigorifique, still steaming, with its smokestacks billowing smoke. The French sailors go after it and finally catch it. They discover that the abandoned ship had been still functioning, travelling in wide circles, and hence it crossed the path of the Romney. The second hit on the Romney had, however, damaged it, and now it truly did sink. True Story; NR.

Look it up in Guiness (pp. 509-511)

Reference book exercise using Guiness Book of World Records. Personal records emphasized: youngest sports record breaker -- 12-year-old girl swimmer; youngest book author -- 4-year-old girl. Most world records in a day: Jesse Owens; fastest woman runner: Chi Ching. Lowest limbo bar: 15-year-old girl. (Typical bias, e.g., four females, one male, black.) Info; NR.

She Knew What She Wanted (pp. 514-518)

Story of black woman, Maggie Lena Mitchell Walker, born poor (in 1867). Wanted to work in business, had a head for figures. Went to night school. Went to work for a black bank and insurance company. Look over bookkeeping and paperwork of this small office. The business was very poorly run. Maggie knew something must be done at once. Suggested buying their building instead of renting, new bookkeeping system. Slowly it prospered. Opened a penny bank teaching black children to save. Finally founded her own bank. First black woman bank president. Became one of the most successful banks in Richmond, Virginia. Biog; NR.

Something to Talk About (pp. 524-527)

Story on Pablo Picasso -- especially his large sculpture in a downtown Chicago Plaza. Photo of sculpture, description of unveiling. Do put in a number of initial responses (rather surprising) to Picasso. Biog; Info; NR.

The Nightingale (pp. 529-547)

(A Hans Christian Anderson story) Story set in China long ago. Centers on the emperor. Emperor lived in an incredibly beautiful, precious palace, and garden. In the forest at edge of emperor's garden lived a nightingale that sang oh so beautifully. Everyone agreed the nightingale was a most beautiful singer, most beautiful of all. But Emperor doesn't know the nightingale and hasn't heard her. Why? he asks. She hasn't been presented in court is the answer. Emperor wants her that evening. But no one in court knew about the nightingale. Kitchenmaid had heard nightingale and promised to take them to hear her. Finally the countess hears the nightingale. Then asks the nightingale to come to the court for emperor. She agrees. Whole court gathers to hear her sing. She sings so beautifully that a tear falls from the Emperor's eye. Nightingale was a big success -- given her own splendid cage. One day a package arrived with a beautiful jewelled nightingale in it. The jewelled nightingale sings as well as the real nightingale, but it pleasanter to look at; besides the mechanical nightingale didn't grow tired. Real nightingale flew back to forest. Mechanical bird given much honor, real one banished. But one evening the mechanical nightingale broke. Now only played once a year -- couldn't really be repaired. Five years later emperor falls ill -- all say he is dying. All in the court were preparing for his death. Then nightingale flies back and sings to the emperor. He recovers and is happy and permits the nightingale to come back whenever she wants. F; NR.

# SECTION 2: PART 1

## Transmitting Values to the Young: A Cross-Cultural Perspective

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# TRANSMITTING VALUES TO THE YOUNG: A CROSS-CULTURAL PERSPECTIVE*

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The discipline of anthropology studies human life patterns in different societies. It concerns itself primarily with habitual behaviors -- individual and group -- inherited and learned, and examines the strains that different institutional settings place on individuals (Oliver, 1964).

## Transmitting Values to the Young

To anthroplogists, schools are subcultures, and classrooms are subsystems of those subcultures. Schools and classrooms, like other systems of human behavior, form environments which are complex, probabilistic, and self-regulating. Also, like cultures, most schools and classrooms can be observed to have purposes, patterns and some form of coherence. As such, one can view schools and classrooms in terms of some commonly accepted anthropological constructs or universals (Hershkovits, 1949). These universal aspects of classrooms and schools inevitably develop as teachers transmit knowledge to students, and as they, the teachers and students, interact with the values, skills, knowledge and attitudes involved in their curriculum materials.

Eight cultural universals can be identified. Each classroom, school, community and culture must have some way of handling these common universal aspects. All cultures and subcultures have a value system that gives the highest priority to survival of that culture in the face of any serious external or internal threat. The value system indicates what ought to be the preferred way of doing things, or beliefs about what is good and what is bad. All have a cosmology or world view, which specifies what constitutes reality in the school, the community, the church or the classroom. Each cultural unit has some form of social organization which governs individual and group relationships and even determines forms of verbal address. Each system has a technology, a body of knowledge and skills used to perform the tasks necessary for the system to function and survive. There is an economic system which regulates the allocation of goods and services in the school and the classroom. Further, there is a form of governance regulating individual and institutional behavior, and specifying which decisions are made and who participates in those decisions. There is an aesthetic system which defines what is beautiful, creative and artistic. Finally, there is a socialization process which regularizes the transmission of knowledge to the neophytes, the unlearned ones in the group.

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*Part of final report: NIE-G84-0012; Project No. 2-0099; Equity in Values Education

**With the assistance of Owen Mould.

As the preceeding inventory demonstrates, values are one cultural universal interacting with seven others, plus group pressures, institutional expectations, and personality needs. As a result, the acquisition and changes of values in schools by pupils must be viewed in a rather broad context.

## The Inevitability of Values in Schools

Should values be taught to pupils in public schools? Many would say yes (Derr, 1973). Indeed, most anthropologists would say it is impossible not to give values to students, either by explicit or implicit means. The crucial and perplexing questions are what values should be taught, how they should be taught, and who should decide.

The values of a particular culture establish the standards of conduct for individuals. They also determine the relative worth of actions, objects and people in relation to each other. Many societies have written codes of values and behavior -- in the form of a Bible, Koran, charter or constitution -- but such codes are always supplemented by unwritten taboos and principles defining requisite attitudes for certain situations.

Growing children and adolescents go through stages of development and learning in which they acquire the values and skills useful for participating in their society. Thus, while the institution we call school is a western invention, education itself is a cultural universal (Cohen, 1970; Hambley, 1969; Meyers, 1964). In folk and tribal societies, through the institutions of kin and community, children are taught to assume adult roles without "schools." In urban technological societies, schools to a large extent replace these traditional modes. If we examine how education has been conducted in other societies -- including pre-industrial environments -- we may attain a better comprehension of the principles governing values transmission in our schools. As one anthropologist put it: "In the process of inculturation, an individual learns the forms of conduct acceptable to his group. He does this so well that his thought, his values, his acts rarely conflict with those of fellow-members of his society." (Hershkovits, 1949, p. 43). The precise means of enculturation of the young varies widely among cultures. Still, certain basic principles can be identified:

*** The process is governed by policies determined by significant, mainstream adults. As young people grow older, their opportunity for input increases; but, until the child is a full adult, adults generally are in control. For instance, among some Plains Indian tribes, young men accepted fasting and deprivation to receive a vision which would suggest the future shape of their lives (Erickson, 1964, p. 149). But, after they attained such a personal vision, they went to a shaman -- an officially designated adult -- to have his help in vision interpretation.

*** The process applied a great variety of techniques; prayers, preaching, rites, the acceptance of deprivation, a stress on obedience by the proposed initiates, the memorization of elaborate materials and the use of symbols, music and poetry (Eisenstadt, 1956).

*** The process was related to many other aspects of family and social life such as the religion of the community.

*** The process was often a subtle mix of the adolescent's acceptance of general adult demands, with elements of individualization to allow for individual differences. Among the Kikyu of East Africa, adolescents could select the time when they choose to submit to the demanding puberty ritual -- though, if they waited too long, social pressures would make their status uncomfortable (Gathereu, 1964).

*** The communication of values to children and adolescents essentially rested on "irrational" premises. Adults did not finally rely on logic to persuade their next generation that the existing adult values were correct. The adults did not have that much trust in the maturity and wisdom of their young successors (Plato, 1968, p. 70).

*** The process often made allowance for intellectual or cognitive elements. However, such allowances occurred through the acceptance of a preexisting framework. Among traditional Jews, the Bar Mitzvah, or puberty ritual, required the young participant to deliver a public address to a group of adults, analyzing a passage of the Talmud. The address had intellectual content; but its substance was constrained by a long intellectual tradition. The youthful candidate needed to memorize scripture, accept its truth, and apply approved techniques of analysis and presentation.

Some readers may recognize that the preceeding examples are often included as parts of adolescent "rites of passage." They may then conclude that enculturation is basically a brief, dramatic process. This conclusion would be incorrect (Eisenstadt, 1965). Enculturation takes place through conscious and unconscious conditioring toward norms of culture in successive stages over the passage of time.

It is true that some of the examples -- such as the vision quest of young male Americans -- were brief and stressful. It is also true that many -- but far from all -- pre-industrial cultures relied on various forms of puberty rituals to assist youth enculturation. But, whether a culture had a typical puberty ritual or not, the forming of a child or adolescent into an adult, with wholesome adult values, was always highly incremental. Even in the instance of a technique like a vision quest, the potential seeker had been embedded in a social environment where visions were treated as an important source of insight. Youths heard tales of the importance of visions told by prestigious adults. There were significant persons who were designated to interpret visions and perform other parapsychic tasks, and the boys knew that youths slightly older than them were beginning their vision-seeking. All of these factors helped determine the efficacy of an individual quest.

Similarly, in our own society we have potentially important moments of transition, which may be termed rites of passage. Some such moments are relatively secular -- graduating from school, acquiring a car licence, earning a first paycheck. Others have a more moral and sacramental nature -- getting married, being confirmed or enrolling in a religion, joining certain organizations, recognizing certain obligations to our parents and other relatives, or dealing with the death of persons close to us. The immediate meanings of such occasions are partly determined by the social environments in which the participants have previously participated. Thus, since young Americans spend long periods of time attending school, we would expect that the environment of the school would work to help prepare them for such moments. In other words, the school would try to "teach" pupils the common values their families and communities apply to such occasions (Derr, 1973).

If the values taught by schools about such occasions are significantly different from those taught outside, or if schools "ignore" such occasions, the inevitable stress of such moments of transition would be greatly aggravated.

The anthropological assumption is that any set of values widely applied in any society can be learned by any child, irrespective of his race or birthplace -- if the child is "inserted" into the society at a young age (Cohen, 1964). Thus, there is an enormous potential for human diversity.

If one were to identify a paramount universal value orientation, it would be the emphasis on survival of the cultural unit. All members are expected to support their culture against all others; not to do so may result in the members being charged with treason, expelled from the social unit or being maimed or killed. In vital cultures, members experience guilt, tension and diminution of self-esteem when they endanger the survival of the group.

The strength of the value of survival is forcefully demonstrated in many parts of the world where cultural units (which perceive threats to their own survival) threaten each other with violent annihilation. Internal dissension can also threaten cultural survival and result in open conflict (revolution) or negotiated change (evolution). Because the defense of culture can take such intense extremes, an adaptive, resilient, approcah to internal and external survival threats -- in contrast to the persistent tactic of confrontation -- is typically a sign of a vigorous culture.

## "Healthy" Societies and Universal Values

It is extremely difficult to prove the existence of universal moral absolutes. At first glance it seems that cultures differ widely on many fundamental issues and that there is no common agreement on any one thing, including the value of human life -- for example. Some cultures, such as the

Judeo-Christian societies, value the worship of a single, all knowing, omnipotent, coherent God who created the universe. Other cultures believe in a group of divinities, or do not seriously address the issue of organized worship at all.

Closer examination shows that, beneath the disagreements over details of observance, are common foci or axes of attention. In other words, the "values" of a society are one of the nine central characteristics of any persisting society. Furthermore, those values themselves deal with a number of themes which regularly occur across different societies. Thus, every society, in some way, relates its values to some form of "spirit world," or cosmology. These beliefs identify some regulating force which pervades the universe, from which all things arise and to which all things eventually return. This force is variously termed God, the Tao, the One, the Oversoul, Buddha, Allah, or Karma, and abut as many other names as there are languages.

Each one of these diverse religions helps explain to members of a given society their relationship to the universe. Other themes common to the value systems of different societies are:

1) Preservation of the society
2) Sense of community, the commonwealth
3) Prosocial behavior vs. antisocial behavior
4) Ethics
5) Cleanliness
6) Wisdom, knowledge
7) Standards of truth
8) Beauty
10) Art; aesthetics

To express these orientations, most healthy cultures surround these facets of human endeavor with elaborate rewards, rituals and language, punishment and folk heroes. Again, in literate cultures, the study of ethics has been one way of regularizing the exploration of cultural and personal values with attendant behavior. In tribal cultures, ethics are examined by reviewing the lessons of folklore and family and tribal history.

The ways in which a given culture defines its values determines the character of the culture. What one culture calls beautiful, another culture may call ugly, but both cultures have a value placed on beauty in its various forms, including some ideal of feminine beauty. One could conceivably go further in stating that the characteristics of beauty in all cultures include what Aquinas calls "wholeness", "harmony" and "radiance"; however that may become a philosophical issue, depending on th definitions given to the words. Many of these common themes become linked in certain areas or objects. The occurence of the ankh symbol (i.e., a cross with a loop at the top segment) in several cultures, for example, is associated with the attention and ceremony accorded magic, art, birth and beauty.

## American Values and the Schools

As remarked elsewhere in this report, during much of American history, public schools applied the values transmission techniques common in all societies (Baily, 1960: Tyack & Hansot, 1980; Yulish, 1980). American children spend a substantial portion of their waking hours in the public school. It is foolish to believe that with all of the subliminal cues, geography and history lessons, school discipline and teacher role models acting on the child, a significant portion of enculturation does not take place within the school away from the parents.

At one time, the orientation held by sociologists and educators, as well as most figures in authority, was of an image of America as a "melting pot" of world cultures. Immigrants from all over the globe simply shed their native traditions and ways of thinking to become assimilated into the larger society, adding a few elements of their previous culture to the whole (Eisenstadt, 1956).

Assimilation does surely occur. However, we must appreciate the full complexity of the process. The fact is that assimilation extends over several generations, as -- over many decades -- successive cohorts of children and youth from a particular immigrant "wave" are gradually educated and socialized towards some general American norms. Due to the gradual nature of this process, high proportions of our citizens, in all eras, have followed life patterns applying diverse unique ethnic traditions. Furthermore, due to persistent in-migration into America, many foreign-born persons regularly are "joining" our country. And these new inhabitants inevitably continue important elements of the life pattern to which they were socialized in their previous homeland.

In sum, there is a gradual movement towards general national norms among the descendants of immigrants. However, the process is incremental. As a result, America is -- and will continue to be -- an extremely heterogeneous country. Our education policies should reflect this reality. It is also appropriate to recognize that, in the recent past, there has been a considerable degree of interest, among many groups, in the revitalization of particular ethnic patterns. One cannot predict how much practical effect this interest will generate. There are surely many important forces for homogeneity operating in our country: the national media, our relatively integrated educational system (up through higher education), our national systems of production and consumption, and a powerful and relatively stable national government. However, there is no denying that young Americans must learn values which enable them to participate in a whole society and simultaneously have some appreciation of the immense diversity prevailing in our country.

Throughout history, schools have always fulfilled the function of instruction in values, consciously and unconsciously. The ancient Greek academies included the formal topic Ethics among the essential subjects of study. Ethics, as a part of philosophy, remained integrated with the Western, classical curriculum through the Roman Empire, the Middle Ages, the Renaissance, and up until well into the Industrial Revolution. In many nineteenth century American colleges, the capstone of the undergraduate program was a required course in Moral Philosophy, often taught by the college's president. Furthermore, through most of the nineteenth century, most American colleges were explicitly church-related, and their curricula were affected by significant religious concerns. Eventually, the burden of instruction in science an mathematics forced a number of less "practical" studies from the curriculum. Still, despite such evident shifts, it is also significant that we are seeing a revival of academic interest in the formal topic of ethics. Many of the nation's best law schools now include courses on legal ethics. California requires that all prospective lawyers taking the bar exam also take an exam on ethics, and embedded in the California Basic Skills Test for prospective teachers are questions related to ethical behavior. Understandably, the efficacy of such courses and exams is open to dispute. It is noted that thoughtful human beings differ as to what are "correct" ethics in some problematic situations, and how to teach the good when we identify it.

At one time, values were taught in American public schools by linking moral lessons with the acquisition of other types of knowledge. A proverb would be associated with each letter in learning the alphabet, for example.

Other values were communicated through the use of American folklore, fables, parables in learning the subjects of reading, writing, or history. In American history, for instance, the students would be taught the fable of how George Washington cut down the cherry tree and refused to lie about it to his father. Rituals, rites and ceremonies reinforced the particular American values of self-reliance and egalitarianism. Graduation is still an important ritual, marking the increased skills and independece of the graduate. The community Fourth of July picnic, which shared food and love of country by retelling how we cooperatively beat the enemy to gain independence, is an example of how Americans reinforced core values.

Traditional value instruction in the American schools drew from a relatively limited reservoir of values -- the idea of uniform, homogenous culture, which was Caucasion, Anglo-Saxon, unilingual, paternal and identified with American middle-class patterns. Some authorities have contended that curriculum materials developed in this tradition -- such as the Dick and Jane reading texts of the 1960's -- have to adequately reflect the cultural and values diversity of the United States.

There is an important policy issue underlying the question of values transmission in schools. That issue deserves direct attention: Schools engage in the transmission of values; they have some choices among the values they transmit; and they can do a better job of transmission if they more deliberately weigh the implications of different values, and mixes of values.

The paramount value of cultural survival means that a society -- in particular, the United States -- must transmit, to a great majority of its children, a sense of loyalty and affection for the overall society. In a word, a country needs patriotic citizens. Concurrently, due to the great diversity of the United States, citizens need to practice considerable awareness and understanding of somewhat divergent subcultures. And parents must be allowed to transmit their particular unique ethnic traditions to their descendents, and have schools respect that transmission. Exactly where to draw the necessary lines between the themes of integrity and diversity is problematic. But it is unrealistic to imagine that the United States will ever peacefully evolve into congerie of vital, independent sub-cultures. Our national traditions, and the danger of recurrent external threats, are too profound to make such a development imaginable. Thus, one can safely predict that the curriculum and policies applied in almost all American schools will and should tend to communicate an important sense of national wholeness to pupils. They should receive the message that our country, in general, is good and deserves their love and commitment, and that fellow Americans, persons who do not share such concerns, are not good citizens. Simultaneously, we should hope that students will learn that citizens can share that love and commitment, and express it in slightly different forms.

Two particular core values which individuals must know how to recognize to get along in America are self-reliance and egalitarianism. A self-reliant person wants to "do it myself." The self-reliant individual believes: "You ought to do things for yourself and stand on your own two feet." "You ought to work for a living." Violation of these values causes guilt and attacks self-esteem. Therefore, taking charity from outside of the family, or being unemployed or on welfare is expected to create tension sufficient to cause individuals to change their behaviors.

By contrast, Americnas who have acquired the value of egalitarianism feel: "I am as good as anyone else;" "I should have the same things as anyone else, and everyone else should have his fair share as well;" or "No one is better than anyone else, just different; so I will share my toys and help others and if I want to, run for Persident."

It is evident that the two core values contain some potential for conflict. If "independence" means people should make it on their own, then the egalitarian demand that "I should have as much as you," can be resisted by the plea that "You are only entitled to what you independently earn." And so, as in many cultures, we collectively pursue values which contain the potential for inherent conflict -- and which also provide certain benign effects. There are necessarily shifts over years and decades in the values orientation prevailing in a society. Thus, one anthropologist proposed that America's traditional values of hard work, success, future time orientation, individualism and more absolutism have been changed by the emergent values of social conformity, present time orientation, group orientation and moral relativism (Spindler, 1963).

Sometimes, values shifts are evinced via the overt popularization of new values, and sometimes, what happens is the redefinition of previous language and symbols. The analysis of such apparent or potential shifts is difficult. For instance, differences in the values orientation of children and adults -- which some researchers have found -- may partly reflect simple age differences. To the extend this is the case, when the children "grow up" -- when they become parents, or wage earners -- the difference may gradually dissolve. However, in some cases, differences undoubtedly reflect the divergent circumstances in which successive generations have been reared: As an adult, one "feels" differently about certain things because one was raised during World War II, compared to the Vietnam War. In addition, beyond the matter of important but transitory events -- such as World War II, the Vietman War, or the Great Depression -- there is the matter of the systemic changes. Such changes can be trends like the increasing penetration of the mass media, the stretching out of the typical life span, or the higher levels of formal education absorbed by successive generations. Such powerful systemic changes, if they persist, should cause permanent changes in national value patterns. There also should be a recognition that evident or predictable values shifts are not always inevitable, desirable or persistent. For instance, it is possible for a potential values shift to severely threaten the security of a society, or to be in severe conflict with another, more profoundly based value. In such cases, social institutions may eventually take strong positions in opposition to such new values, and may even prevail in their resistance. One instance of such successful resistence may be the slow but noteworthy decline in adolescent drug usage. In general, the institutions of society -- the schools, the police, other government agencies, and parents -- have gradually evolved a line of persistent resistance to the remarkable rise in such usage. And that opposition has apparently had an effect. The level of reported adolescent drug use has been gradually declining since 1978.

It is extremely difficult to perscribe deliberate in-school techniques of appropriate values transmission which can be appropriate to such varied exigencies. One possibly constructive approach was suggested by Shaftel and Shaftel (1967), in Role-playing for Social Values. The approach presents students with realistic values dilemmas, which they are expected to act out, e.g., what to do if they see someone jump on a bus and drop his wallet as the bus rides away. The approach recognizes that young people often do not reflexively carry-out appropriate values (which they have been "taught") when confronted with real-life challenges. It aims to help students identify and anticipate the stresses which arise during such challenges, and to prepare themselves to deal with them.

## Summary

From studying surviving, or recently expired tradition societies, we can derive a good idea of how education systems have conducted enculturation through thousands of years of history and pre-history. Education systems and schools have always been deeply concerned with values transmission. From the perspective of the anthropologist, schools must satisfy a number of criteria to fulfill the socialization functions. They must transmit: the cutural heritage; the technology and the skills and tools necessary for survival; the norms of the mainstream culture; awareness of other cultures; and the cognitive and affective expertise to analyze, synthesize and appreciate other value systems and cultures.

Undoubtedly, other specific value-related concerns that affect school will arise, or demand attention. But, in order to go further, schools should actively enlist the support and engagement of parents -- who have paramount authority over their children. Such support and engagement can occur partly via the formal involvement of parents, or parent representatives, in developing values priorities for a school or system. Or, alternatively, it can occur through providing parents with choices among schools with differnet values priorities. Readers can recognize that, at this time, a variety of forms of parental educational choice are being offered and proposed. The options range from the accepted right of parents to "buy" private education for their children (subject to general government controls), to choices among magnet schools in particular public schools systems, to various forms of state and federal subsidies (or tax benefits) offered to parents to facilitate choices among public and private schools. A number of arguments can be offered on behalf of such alternative. But the problem schools necessarily face in dealing with divergent family and subculture values is one important reason for the popularization of these proposals.

It is evident that the challenge of managing values transmission in schools is a persisting and important problem. But, at the same time, it is one worthy of our full attention. By skillfully confronting that challenge, we are playing a vital role in insuring the future of our country -- and paying our debt to our predecessors, who developed and preserved the society which has nurtured, reared and protected us, and enabled us to bear and rear our own children.

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# SECTION 2: PART 2

# The Major Models of Moral Education: An Evaluation

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# The Major Models of Moral Education: An Evaluation*

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The initial section of this review presents a critical evaluation of the two most discussed and influential models of moral education operating in the United States today. Both of these models have been developed in the last twenty years or so by education theorists at American universities and research institutes. The first model to be considered is known as Values Clarification; the other is based on the theory of moral development proposed by Lawrence Kohlberg. In the last section we will describe a third and long applied alternative model, founded on more traditional approaches. This has been neglected by psychological theorists in recent decades though it has been continued to be applied in many public and private schools. This alternative model is now the focus of new and energetic intellectual concern.

## Values Clarification: Model 1

### General Character

This approach to moral education is due primarily to Louis E. Raths and Sidney B. Simon in collaboration with several colleagues (see Raths, Harmin, & Simon, 1966, 1978; Simon, Howe, & Kirschenbaum, 1973) and is known as Values Clarification. The model was first developed and published in the 1960s, while its widespread use in the public school system has come in the last 10 or 15 years (Simon et al., 1978, p. 18). Very generally, Values Clarification is a set of related procedures

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*Part of final report: NIE-G84-0012; Project No. 2-0099; Equity in Values Education

> designed to engage students and teachers in the active formulation and examination of values. It does not teach a particular set of values. There is no sermonizing or moralizing. The goal is to involve students in practical experiences, making them aware of *their own* feelings, *their own* ideas, *their own* beliefs, so that the choices and decisions *they make* are conscious and deliberate, based on *their own* value systems (Simon et al., 1978, back cover; also pp. 18-22; emphasis in original).

As this passage demonstrates, the Values Clarification approach is contrasted with the traditional explicit praising of virtue and condemning of wrong-doing. (These authors refer to this perjoratively as "sermonizing".) Simon and Raths reject as a hopelessly outdated any form of "inculcation of the adults' values upon the young" [sic]. (Simon et al., 1978, p. 15) Direct teaching of values is outdated, they say, because today's complex society presents so many inconsistent sources of values. Thus, it is argued, "Parents offer one set of shoulds and should nots. The church often suggests another. The peer group offers a third view of values. Hollywood and the popular magazines, a fourth... . The spokesman for the New Left and the counterculture an eighth; and on and on" (Simon et al., 1978, p. 16).

In the context of this confusing contemporary scene the developers of Values Clarification reject teaching morality. They also reject indifference to the problem of values, since a *laissez faire* position just ignores the problem and leaves students vulnerable to unexamined influences from the popular culture. Instead Raths and Simon et al. argue that what students need to know is a process. By using this process, students will be able to select the best and reject the worst in terms of their own values and special circumstances (Simon et al., 1978, pp. 18-22).

To enable young people to "build their own value system" Rath's system focuses on what is conceived as the "valuing process" (Simon et al., 1978, p. 18, 19) Valuing, according to Raths et al., is composed of seven elements which he presents in the following order:

CHOOSING one's beliefs and behaviors[2]

1. choosing from alternatives
2. choosing after consideration of consequences
3. choosing freely

PRIZING one's beliefs and behaviors

4. prizing and cherishing
5. publicly affirming, when appropriate

ACTING on one's beliefs

6. acting
7. acting with a pattern, consistency and repetition (Raths et al., 1966, p. 30)

Instead of particular values, the goal is to help students apply the seven elements of valuing to already formed beliefs and behavior patterns and to those still emerging. The Values Clarification theorists then propose classroom exercises designed to implement their process. The exercises, called "strategies," represent the major contribution of their recent writings. Before we can investigate these strategies, an analysis of their model and philosophy is needed.

## The Psychological Critique

The psychological and, one should add, educational assumptions of the Values Clarification theorists are rarely presented and to our knowledge, never explicitly defended. But these premises are essential to the approach. Because of the neglect of any systematic treatment of these topics, it is difficult to disentangle the authors' assumptions from many of their normative statements, and ambiguously worded claims. Nevertheless, certain basic assumptions about human nature and education can easily be inferred from the model. At the center of Values Clarification is the concept of the self, with a corresponding emphasis on self-expression and self-realization. The way in which this psychological notion of the self is related to the educational theory of the Values Clarification theorists has been nicely captured by the philosopher Nicholas Wolterstorff. We will summarize his description:

> The fundamental theses are that each self comes with various innate desires and interests, and, motivation, that mental health and happiness will be achieved if these innate desires are allowed to find their satisfaction within the natural and social environment, and that an individual's mental health and happiness constitute the ultimate good for him. Such self-theorists [called maturationists by Wolterstorff] characteristically stress the malleability of the natural and social environments. . . What must be avoided at all costs, is imposing the wishes and expectations of others onto the self. Down that road lies unhappiness and disease.
>
> The proper goal of the educator, then, is to provide the child with an environment which is permissive, in that there is no attempt to impose the rules of others onto the child, and which is nourishing in that the environment provides for the satisfaction of the child's desires and interests.
>
> According to some, a permissive and nourishing school environment is all the child needs. Others, however, argue that persons characteristically develop internal blockages or inhibitions of their natural desires and interests, with the result that they fall into mental disease and unhappiness . . . The school should not only provide a permissive nourishing environment, but also work to remove inhibitions on self-expression. (Wolterstorff, 1980, p. 17-18)

The advocates of Values Clarification hold this latter view. Their procedures aim to remove any inhibitions in the realm of values (all inhibitions are negative) which students might have picked up from home, church, or elsewhere. Exactly how this takes place will be discussed later.

The view that the self is intrinsically good, that corruption comes only from one's parents, and from society, arose at least in modern times with Rousseau, continued through the nineteenth century and has culminated in the twentieth century, especially in the United States. In the recent past this self-expression or actualization theory of human nature has dominated much of American psychotherapy, popular psychology, and educational theory. From Rogerian therapy to Transactional Analysis to EST (Erhard Seminar Training) to open classrooms and Values Clarification, "selfist" therapists and educators have sought to promote mental health and happiness through the magic door of "self-expression." If we develop unconditional trust among students (and between students and teachers), remove inhibitions, support moral relativism, and let each do his own thing then all will be well. (For critiques of this strongly narcissistic position, see Campbell, 1975; Vitz, 1977; Lasch, 1979; Kilpatrick, 1983; Wallach & Wallach, 1983.)

Raths, et al. (1966), p. 9, specifically note the similarity of their basic orientation to that of Carl Rogers -- one of the major theorists committed to the innate goodness of the self. Further evidence that values clarification theorists don't accept evil as a part of human nature is their failure to even raise the issue much less address it. Presumably, they don't do this because the problem of evil raises the issue of objective values, as well as the question of how to deal with the intrinsically flawed self -- a self that is given absolute power in the Values Clarification model.

In spite of the popularity of this self-theory, psychologists of almost all "schools" have been consistently critical of this position. In fact, the recent criticisms have been especially strong. The central thrust of these critiques has been two-fold. First, there is substantial objective evidence that man is not intrinsically entirely good. Instead, human nature comes with a significant natural component of selfishness and aggressiveness. The clinical evidence assembled over many years from a large and heterogeneous group of people reveals the presistent recurrence of such behaviors as sadism, destructiveness, naricissism, and violent fantasies and dreams. The convoluted optimistic explanation is that society causes such things. But, if human beings are so intrinsically good how did they happen to set up so many bad societies? It is simpler, more in accord with accumulated evidence, and more economical, from a theoretical point of view, to accept the intrinsic dual nature of man.

Other arguments about human selfishness steadily gaining ground are those of the ethologists and sociobiologists. For example, Nobel laureates Konrad Lorenz (1966) and Niko Tinbegren (1968), fully accept aggression as one of the basic characteristics of animals, especially of the primates and of man in particular. They see aggression as usually quite functional in maintaining social organization and in keeping other groups of the same species at a reasonable distance. Warding off predators also has obvious benefits. To an ethologist, aggression, like all traits, can be either "good," tnat is, functional, or "bad," that is, dysfunctional, depending on the circumstance in which it is being displayed. As for the claim that man is naturally without aggression, that is preposterous. Indeed, our very success and dominance as a species strongly suggests we have too much of it. Both Lorenz and Tinbergen believe man's aggressive capacity is now out of balance with recent cultural changes. As a result a lively debate has developed over the exact nature of our aggression and how to control it (also see Wilson, 1975; Campbell, 1975, 1979).

It is not just scientific evidence and theoretical discussion that discredit the "total intrinsic goodness" assumption. The demise of our supposedly neurotic inhibitions in our classrooms, has not served to bring a great increase in student happiness and mental health -- if anything the opposite seems to have occurred (Wynne, 1981). In short, the assumption about the basic psychological nature of the self, which stands at the heart of the Values Clarification theory, is false. This weakness alone is enough to remove it as a sensible candidate for a theory of moral education.

## Philosophical Critique

In this section some of the many rational difficulties with the Values Clarification model will be examined.

The actual moral position of Raths, Simon et al. is usually personal relativism, namely that what is good and bad is so only for a given person. At other times they seem to assume a still more drastic position that values don't actually exist -- there are only things which one likes or dislikes. In both cases, it follows that blaming and praising anyone's values or behavior is to be avoided. The problem is that the relativist position involves Values Clarification in a number of very basic contradictions. Taken as a whole, these contradictions completely undermine the coherence of the system. The first basic contradiction is that, in spite of the personal relativity of all values, the theorists clearly believe that Values Clarification is good. That is, relativity aside, students should engage in their Values Clarification program; they should prize their model of how to clarify values. Raths and Simon attack the inculcation of traditional values by teachers. But they simultaneously urge teachers to inculcate the value of clarifying values by using their system. Indeed when they argue for their system they moralize and sermonize like anyone else. They criticize traditional values inculcation as "selling," "pushing," and "forcing one's own pet values" on children at the price of free inquiry, reason, etc. (e.g. Raths, et al., p. 41) But when it comes to the value of their position, relativism has conveniently disappeared.

The second major contradiction in Values Clarification derives from the anti-value or anti-nomian assumptions found in the system. (The term anti-nomian refers to the position that there are no values, only things one likes or dislikes.) The anti-nomian position ends up -- oddly but perhaps predictably enough -- in authoritarianism. This consequence is beautifully identified by Wolterstorff (1980, pp. 111-131) whose analysis we will present.

When Raths et al. bring up the question of whether the child should be allowed to choose anything he wishes they answer "No." Parents and teachers have the right (sic) to set some "choices" as off-limits. But they don't have this right because the choices are wrong. Instead, they say that they have this right because certain choices would be intolerable to the parent or teacher. As Wolterstorff cogently concludes: "Thus does antinomianism turn into arbitrary authority." (Wolterstorff, 1980, p. 127) The only rationale for the forbidding of a particular choice is that the teacher or parent finds the choice personally offensive or inconvenient. And, of course, teachers and parents (usually!) also have the power to enforce their will. This most disturbing "logic" is instructively portrayed by the Values Clarification theorists in the following example:

> Teacher: So some of you think it is best to be honest on tests, is that right? (Some heads nod affirmatively.) And some of you think dishonesty is all right? (A few hesitant and slight nods.) And I guess some of you are not certain. (Heads nod.) . . .
>
> Ginger: Does that mean that we can decide for ourselves whether we should be honest on tests here?
>
> Teacher: No, that means that you can decide on the value. I personally value honesty; and although you may choose to be dishonest, I shall insist that we be honest on our tests here. In other areas of your life, you may have more freedom to be dishonest, but one can't do anything any time, and in this class I shall expect honesty on tests.
>
> Ginger: But then how can we decide for ourselves? Aren't you telling us what to value?
>
> Sam: Sure you're telling us what we should do and believe in.
>
> Teacher: Not exactly, I don't mean to tell you what you should value. That's up to you. But I do mean that in this class, not elsewhere necessarily, you have to be honest on tests or suffer certain consequences. I merely mean that I cannot give tests without the rule of honesty. All of you who choose dishonesty as a value may

> not practice it here, that's all I'm saying. Further questions anyone? (Raths et al., 1966, pp. 114-115).

From this example we might suggest as analogies: "You may or may not steal in other stores, but I shall expect and insist on honesty in my store." Likewise, "You are not to be a racist in my class, but elsewhere that is up to you," you may have "more freedom" somewhere else.

## A Critique of Procedures and Strategies

A major part of Values Clarification are the classroom exercises which exemplify the system in action. These excercises are called "strategies", and they are easily used vehicles for discussing and clarifying values within the framework of the Values Clarification philosophy. They have been a major reason for the popularity of the approach. Even those educators aware of the relativistic philosophy of Values Clarification have often used the exercises under the assumption that they are neutral tools with which to approach the topic of moral education. (For a critique of Values Clarification procedures as well as other aspects since, see Baer (1977, 1980, 1982), Bennett and Delattre (1978), and Vitz (1981a).)

We have not carefully evaluated each of the published 79 strategies in the handbook (Simon et al., 1978). However, it is possible to make some useful evaluative generalizations. First, the actual questions asked of the students (plus the supporting text) are filled with the social ideology of a small segment of American society. This segment is secular, relativistic, very permissive, openly anti-religious, and generally ultra-liberal (e.g., see Baer, 1977).

It is important to keep in mind that many questions even if neutrally worded carry strong ideological overtones. That is, to control what questions are asked, even to get a question on the agenda is in many instances to inevitably reflect ideology -- as most politicians know quite well. The major reason for this is that even to raise a question about something previously considered settled or unimportant is in itself an ideological activity. It unsettles a previous answer or gives importance to a previously unimportant issue. Questions typical of those recommended for secondary students and adults include:

> Think giving grades in school inhibits meaningful learning?
> Approve of premarital sex for boys?
> Approve of premarital sex for girls?
> Think sex education instruction in schools should include techniques [!] for lovemaking, contraception?
> Think that teachers should discuss their personal lives with students?
> Would approve of a marriage between homosexuals being sanctioned by a priest, minister, or rabbi?
> Would approve of a young couple trying out marriage by living together for six months before actually getting married?
> Would encourage legal abortion for an unwed daughter?
> Would take your children to religious services even if they don't want to do?
> Would approve of contract marriages in which the marriage would come up for renewal every few years?
> Would be upset if your daughter were living with a man who had no intentions of marriage? If you son were living with a woman? Etc.
> Would be upset if organized religion disappeared?
> Think the government should help support daycare centers for working mothers?
> Think that parents should be subsidized to pick any school they want for their children?
> Think we should legalize mercy killings? (Simon, et al. p. 49-53)

In addition, the very wording of these questions suggests a favored response, one in line with the author's philosophy. For example, when they want a positive answer they start a question with "approve" or "would approve"; when they want a negative answer, e.g., "Would be upset if organized religion disappeared," they use other approaches. The word upset suggests something negative. It subtly implies that one should not be upset. Of course, they don't ask such questions as, "Would be upset if public schools disappeared?" Two other questions make this point in another way. Consider the item "Think the government should help support daycare centers for working mothers." Here the bias is toward "yes". "Think that parents should be subsidized to pick any school they want for their children," here the bias is toward no. In the first question tax money "helps support", but in the second question tax money is called a "subsidy." For example, why not ask the question this way: "Think the government should restrict children to the public school rather than to the school the student freely chooses?" In short, in spite of claims to neutrality, the above questions show much bias including the simple political one of supporting the growth of state-controlled secular education while attacking any threat to this position.

The common procedures of Values Clarification have other negative consequences. The procedural goal of increasing the number of alternative positions on a given issue reinforces the idea that values are all relative. Each of the potential different values, for example, about premarital chastity, is likely to be embodied by at least one of the students' peers. This makes it psychologically very hard to maintain a firm belief in any absolute value without experiencing painful peer rejection. It is very difficult even for adults to reject a belief or behavior without also seeming to reject the person.

Here is still another kind of bias in a Values Clarification strategy for use with adults quoted fom an article by Bennett and Delattre (1978):

> In Priorities,, Simon "asks you and your family at the dinner table, or your friends across the lunch table, to rank choices and to defend those choices in friendly discussion." One example of Simon's "delightful possiblities" for mealtime discussion is this:
>
> Your husband or wife is a very attractive person. Your best friend is very attracted to him or her. How would you want them to behave?
> a. Maintain a clandestine relationship so you wouldn't know about it.
> b. Be honest and accept the reality of the relationship
> c. Proceed with a divorce (p. 84)

> [This] exercise asks the student how he would want his spouse and best fried to behave if they were attracted to each other. Typically, the spouse and best friend are presented as having desires they will entrually satisfy anyway; the student is offered only choices that presuppose their relationship. All possibilities for self-restraint, fidelity, regard for others, or respect for mutual relationships and commitments are ignored. (p. 86)

Perhaps the most destructive procedure in this system, however, is the way in which relatively haphazard classroom discussion of intimate family topics undermines the authority of the father and the mother. The exercises foster free associative discussion of everything from family rules about money, chores, and dating to parental values and sanctions about masturbation, homosexuality, and premarital sex. This procedure easily alienates children from parents. It also violates the rights to privacy of the student and of his parent. Much of the angry and increasingly successful rejection of Values Clarification programs in public schools has come from parents' deep dismay over this issue: the public discussion of the private aspects of family life. Another way of making this point is to note that Values Clarification sessions are very much like group psychotherapy. That is, indirectly Values Clarification leads students into group encounter sessions without their knowing that this will take place. One result is that intimate and personal information is often revealed under group pressure. For a detailed discussion of how this violates the right to privacy, see Lockwood (1977).

## Evaluative Data

In contrast to the clear negative side-effects of Values Clarification just mentioned, e.g., the pushing of a particular social ideology, ignoring or rejecting parental values, invasion of family privacy, the direct, supposedly intended, effects of Values Clarification are very limited. Despite the high level of interest and writing about this approach, only a small proportion of these writings represents focused, relatively rigorous research (Leming, 1981, p. 147; Lockwood, 1978, p. 359). In other words, much of the writing has been of the how-to-do-it nature, or general pleadings for or against the approach. There has only been modest attention to whether it does what its proponents say it should.

The advocates of Values Clarification have contended that their aim is not to change students' states of mind, but actual behavior (Raths et al., 1978, p. 248). But when their definitions of behavior are articulated, we discover that the desired "behaviors" come close to states of mind. The proponents want students to acquire "purposeful, proud, positive and enthusiastic behavior patterns" (Raths, 1978, p. 248). (Note that all of these "behaviors" can be directed toward moral or immoral ends, e.g., someone can be a proud and enthusiastic thief.) The practical fact is that most of the limited research on Values Clarification has been directed toward paper and pencil tests that evaluate students' states of mind. In these studies, some students are exposed to Values Clarification approaches, while other students are not. Then both groups of students are given some test(s) to see whether the experimental or control groups have shifted their patterns of values toward becoming more positive, proud, and so on. In 1981, Leming examined 33 good quality studies of the Values Clarification approach. He determined that these studies applied, among themselves, 70 separate tests of statistical significance to the data assembled (many studies applied two or more such tests). Of the 70 tests, only 15 (21 percent) showed that the experimental group moved significantly in the appropriate direction. In the other 55 tests, either there was no significant movement, or the movement was in the wrong direction (Leming, 1981, p. 156). Another thorough review of the research reported approximately similar conclusions (Lockwood, 1978).

Thus, it appears that even on paper and pencil tests Values Clarification does not typically produce the effects its supporters claim for it. Indeed, if it does not "work" in experimental studies, presumably conducted by trained and motivated teachers, it is probably even less efficacious in typical classroom situations. This does not mean that Values Clarification has no effects; it only means that it does not appear to generate the sorts of effects its designers hope to produce; whether it promotes side effects on students, and whether those effects are good or bad, were not issues addressed in the evaluative research.

We must also of course be concerned with the question of whether the approach, if it does work, is a good idea in terms of its own assumptions. The obvious assumptions underlying the approach are that (a) it is important that people in general, and young persons in particular, believe strongly in whatever they value, and (b) the values they choose without adult intervention will be desirable, or good. There is neither a commonsense nor research base for these assumptions. Clearly, on many occasions, tentativeness and open-mindedness are normal and healthy characteristics -- they suggest a willingness to learn, or to consider both sides. When someone has a correct opinion, and must carry it out in the face of resistance, their pride and certitude may be desireable. But under other circumstances such characteristics can be associated with arrogance and dogmatism. As to the assumption that young people will usually choose good values without special instruction, as we noted above, this is a naive view of human nature. In fact, our opinions about important social issues are always largely shaped by the socializing environment around us. Thus, adolescent declarations to the contrary, young peoples' values are significantly affected by adult influences; if responsible adults, such as teachers, do not try and promote good values, irresponsible adults may succeed in promoting bad ones (even if the youths who apply such values believe they are reaching their own conclusions).

## Conclusion

Very simply, the contradictions and incoherence of Values Clarification demonstrate that it is a shallow and intellectually confused system. We have been informed from various acquaintances in school systems throughout the country that because of parental protest Values Clarification has begun to lose its acceptance (for a case history, see Eger, 1981); nevertheless, its widespread success reveals the disturbing prevelance of a confused moral relativism in much of American education.

## Kohlberg's Moral Development Approach: Model 2

The "moral development" approach has been closely tied to the research of Lawrence Kohlberg, although he has inspired a number of other collaborators. Kohlberg, taking off from the work of psychologist Jean Piaget, proposed the existence of a series of stages, or levels, in the moral development of typical human beings. In a large sense, his proposition is consistent with the popular recognition that children and adolescents, as they mature, become able to handle more elaborate intellectual tasks including more complex moral analyses.

Kohlberg has taken this tendency and posited a series of six universal stages of moral development. According to his theory, all young people transit through these stages, although most people stop at some level before reaching Stage six. The rate of transition between stages varies among different individuals, although that rate can be somewhat affected by external factors. Kohlberg's basic research strategy has been to present moral hypothetical dilemmas to children and young people and then to observe the reasons given for why one course of action should be followed rather than another. Kohlberg claims to have observed that their are six quite distinct patterns of reasoning which people use.

Before turning to these six stages, let us note that Kohlberg is interested in the person's dominant pattern of moral reasoning: he is concerned with the form and process of the thought used, not with the actual moral decision made. Thus, two people may disagree about what is to be done but use the same kind of reasoning, or they may come to the same conclusion but for very different reasons. Like so many modern psychological thinkers he is concerned with structure and changes in structure (process), but not in content.

Kohlberg claims that when a person is studied over a number of years the evidence shows that he goes through a developmental series of moral reasoning patterns. Each pattern represents a qualitatively distinct "stage" in the person's life. The sequence of stages is the same for all people, although as noted most never get to the higher stages -- that is Stages 5 and 6. Since he proposes that there are six stages this means that everyone develops morally by starting at Stage 1 and over time proceeds moving up in order from 2 toward 6. According to Kohlberg, nobody ever skips a Stage and nobody ever regresses to an earlier Stage. He does, however, allow for people to show a mixture of two adjacent stages, that is, a person can be in a transition between two stages. Briefly, the stages are:

I. Preconventional Level

At this level the child is responsive to cultural rules and labels of good and bad, right or wrong, but interprets these labels in terms of either the physical or the hedonistic consequences of action (punishment, reward, exchange or favors) or in terms of the physical power of those who enunciate the rules and labels. The level comprises the following two stages:

Stage 1 punishment and obedience orientation. The physical consequences of action determine its goodness or badness regardless of the human meaning or value of these consequences. Avoidance of punishment and unquestioning deference to power are valued in their own right, not in terms of respect for an underlying moral order supported by punishment and authority (the latter being Stage 4).

Stage 2 instrumental relativist orientation. Right action consists of that which instrumentally satisfies one's own needs and occasionally the needs of others. Elements of fairness, of reciprocity, and equal sharing are present, but they are always interpreted in a physical pragmatic way. Reciprocity is a matter of "you scratch my back and I'll scratch yours," not of loyalty, gratitude, or justice.

II. Conventional Level

At this level, maintaining the expectations of the individual's family, group, or nation is perceived as valuable in its own right, regardless of immediate and obvious consequences. The attitude is one not only of conformity to personal expectations and social order, but of loyalty to it, of actively maintaining, supporting, and justifying the order and of identifying with the persons or group involved in it. This level comprises the following two stages:

Stage 3 interpersonal concordance or "good boy-nice girl" orientation. Good behavior is that which pleases or helps others and is approved by them. There is much conformity to stereotypical images of what is majority or "natural" behavior. Behavior is frequently judged by intention: "he means well" becomes important for the first time. One earns approval by being "nice."

Stage 4 "law and order" orientation. There is orientation toward authority, fixed rules, and the maintenance of social behavior. Right behavior consists of doing one's duty, showing respect for authority, and maintaining the given social order for its own sake.

III. Post-Conventional, Autonomous, or Principled Level

At this level there is a clear effort to define moral values and principles that have validity and application apart from the authority of the groups of persons holding these principles and apart from the individual's own identification with these groups. This level again has two stages:

> Stage 5 social-contract legalistic orientation. Generally, this stage has utilitarian overtones. Right action tends to be defined in terms of general individual rights and in terms of standards that have been critically examined and agreed upon by the whole society. There is a clear awareness of the relativism of personal values and opinions and a corresponding emphasis on procedural rules for reaching consensus. Aside from what is constitutionally and democratically agreed upon, the right is a matter of personal "values" and "opinion." The result is an emphasis upon the "legal point of view," but with an emphasis upon the possibility of changing law in terms of rational consideration of social utility (rather than freezing it in terms of Stage 4 "law and order"). Outside the legal realm, free agreement and contract is the binding element of obligation. This is the "official" morality of the United States government and constitution.
>
> Stage 6 universal ethical-principle orientation. Right is defined by the decision of conscience in accord with self-chosen ethical principles appealing to logical comprehensiveness, universality, and consistency. These principles are abstract and ethical . . .; they are not concrete moral rules like the Ten Commandments. At heart, these are universal principles of justice, of the reciprocity and equality of human rights and of respect for the dignity of human beings as individual persons (from Kohlberg, 1971, pp. 86-87, in Beck et al., 1971).

## Some Specific Criticisms

Even from the above brief presentation it should be clear that Kohlberg's approach is a much more serious intellectual venture than Values Clarification. There is no doubt that Kohlberg has generated a great deal of research and important thinking about the psychology of moral reasoning. Such activity is a real contribution; nevertheless, the central issue is: What is the validity of Kohlberg's model. This question has generated much comment, controversy and criticism within the academic community. Only a few aspects of this controversy will be summarized to further exemplify Kohlberg's approach and, in particular, some of the difficulties with it.

### 1. The absence of selfishness (or the perfect self) critique

Kohlberg assumes that the natural direction of moral development is toward internalized cognitive moral controls in which at the end the individual is socially and morally autonomous. Each individual will thus ultimately discover for himself a natural cognitive morality that owes nothing important to cultural or historical heritage. (Curiously, however, Kohlberg argues that the social environment is a major stimulus that drives moral cognitive development. Somehow this environment, however, is not supposed to affect the content of a person's morality -- only its structure.)

The nature of the "self" that controls and uses the person's cognitive apparatus is not analyzed by Kohlberg. Still, like Rousseau, and like Raths and Simon et al. he appears to assume that is it intrisically entirely good. There is simply no problem of a natural human tendency to evil. The whole concept of the autonomous intrinsically good self is one that looks increasingly like the enshrinement of narcissism at the center of the self -- in this case at the center of the moral self. (For detailed support of this interpretation see Vitz, 1977, MacIntrye, 1981, and especially Wallach and Wallach, 1983.)

Indeed, the implicit position that there is no natural human tendency to evil by itself makes Kohlberg's model suspect as a model of moral development. That is, Kohlberg assumes there is no persistent tendency for humans to exploit, hurt, and oppress others -- except possibly for those people still at Stages 1 and 2. And even here such selfishness is the result of inadequate cognitive functioning. In other words, evil is the result of a developmental failure -- not the natural and common pursuit of self-interest.

Rest (1980), a colleague of Kohlberg's, claims that Stage 6 moral understanding could not be misued or distorted by self-interest no matter how sophisticated the attempt. In other words, it would be impossible to construct a Stage 5 or 6 moral argument for such things as genocide. Apparently Rest believes that once a certain cognitive understanding of justice has been reached, these concepts cannot be seriously contaminated by such ugly things as sadistic motives, self-interest, needs for power, or vengence. He offers no evidence for his claim, however, and it is not hard to cast doubt on it. After all, any principle of justice must also have a rationale identifying who is to receive justice. The application of any abstract principle to a concrete situation often involves complex and problematic reasoning. For example, consider the issues of slavery and of abortion, or cruelty to animals. All of these issues center around who is a person -- who is entitled to receive justice? Slaves were not considered fully human and they were considered property of their owners. Likewise, many today don't consider an unborn baby fully human -- instead it is entitled to less justice than an adult and often can be disposed of like property. Finally, many conservationists argue that certain animal species must be protected at great cost to certain humans. The issue of justice throughout most of history has had much to do with defining the domain of its applicability. Since Stage 6 reasoning can be used to justify abortion, it could no doubt be used to justify genocide of other types.

## 2. The feminist critique

Kohlberg's theory has been criticized as androcentric; it expresses a "characteristically masculine view of morality." Carol Gilligan, a colleague of Kohlberg, has made this point rather well. (1977, 1982) Gilligan points out that the initial 1958 study, which is still the core of empirical support, was run exclusively on young, American male subjects -- from which Kohlberg then generalized to all humanity in all eras. Gilligan also claims that Kohlberg's preoccupation with "male" values -- such as rationalism, individualism, and liberalism -- is responsible for the fact that adult females were typically found at lower stages than males. Males tended to be closer to Stage 4, females nearer Stage 3. (Stage 3 is "good boy-nice girl"; Stage 4 is "system-maintaining morality," e.g., law and order.)

Kohlberg, Levine, and Hewer (in Kohlberg, 1984) have responded to this criticism by claiming that the mean difference between males and females on the moral development scale was often small and not of any real substance. Furthermore, when the difference was substantial they claim this was due to the fact that the males in question had had more education than the lower scoring females. According to Kohlberg, men and women will have equal moral development scores if education, status of job, and other environmental factors are held constant. (As we will see, however, Kohlberg's response to this criticism is unsatisfactory.)

Gilligan succinctly summarizes the quite different approach to moral problems taken by female subjects. Consider the best known Kohlberg dilemma of Heinz. Heinz must steal a drug from a village druggist since it costs much more than he can pay -- or else he must let his wife die. Gilligan says:

> Here in the light of its probable outcome -- his wife dead, or Heinz in jail, brutalized by the violence of the experience and his life compromised by a record of felony -- the dilemma itself changes. Its resolution has less to do with the relative weights of life and property in an abstract moral conception than with the collision it has produced between two lives, formerly conjoined but now in opposition, where the continuation of one life can now occur only at he expense of the other. Given this construction, it becomes clear why consideration (for women) revolves around the issue of sacrifice and why guilt becomes the inevitable concomitant of either resolution (1977, p. 512).

She continues:

> The proclivity of women to reconstruct hypothetical dilemmas in terms of the real, to request or supply the information missing about the

> nature of the people and the places where they live, shifts their judgment away from the hierarchical ordering of principles and the formal procedures of decision-making that are critical for scoring at Kohlberg's highest stages. Given the constraints of Kohlberg's system and the biases in his research sample, this different orientation can only be construed as a failure in development. While several of the women in the research sample clearly articulated what Kohlberg regarded as a postconventional metaethical position, none of them were considered by Kohlberg to be principled in their normative moral judgments. Instead, the women's judgments pointed toward an identification of the violence inherent in the dilemma itself which was seen to compromise the justice of any of its possible resolutions. This construction of the dilemma led the women to recast the moral judgment from a consideration of the good to a choice between evils (ibid.).

She quite correctly proposes that in giving exclusive moral weight to any principle of justice, Kohlberg underestimates the moral worth of other principles, especially an ethic of caring -- of mercy. Two other critics of Kohlberg, Hogan and Emler (1978) criticize this bias of Kohlberg -- as does Gilligan -- by citing Shakespeare:

> Thus, the female virtue of mercy becomes a Stage 3 conception. But, as Portia reminds Shylock, mercy qualifies justice. . . "though justice be thy plea, consider this, that in the course of justice, none of us should see salvation. We do pray for mercy" (p. 529).

Of course, Gilligan's major complaint was not that women scored lower than men. Instead she criticized Kohlberg for his exclusive reliance on abstract, rationally ordered principles, especially the principle of justice -- and his neglect of other principles, especially mercy. Kohlberg, however, has shown no tendency to change his model in response to such crucial criticism. To introduce a major new principle, such as mercy involving empathy and interpersonal sensitivity, would compromise the coherence of Kohlberg's abstract, cognitive representation of moral development.

### 3. The critique of Kohlberg's atheism

Kohlberg classifies any appeal to God as authoritative. It is an appeal to rules, which automatically puts a person down to Stage 4 -- or possibly lower. This position comes from his placing the authority of the autonomous individual, instead of the authority of God at the center of his system. Thus his model is explicitly atheist in its understanding of the moral life. Such atheism is an assumption made by Kohlberg on necessarily non-empirical grounds. It is impossible to scientifically prove or disprove the existence of God, or His moral code. The notion that "true autonomy" -- that is true freedom -- including freedom from the ego and its selfishness -- comes from love of God appears to be antithetical to Kohlberg's system. In any case, obedience to the self or to God are both obediences to an authority. Here is Kohlberg's description of his scoring system which makes this anti-religious bias very clear. The respondent, a boy named Richard, was asked for his moral reaction to mercy killing. He replied:

> I don't know. In one way, it's murder; it's not a right or a privilege of man to decide who shall live and who should die. God put life into everybody on earth and you're taking away something from that person that came directly from God, and you're destroying something that is very sacred; it's in a way part of God and it's almost destroying a part of God when you kill a person. There's something of God in everyone.

Kohlberg comments:

> Here Richard clearly displays a Stage 4 concept of life as sacred in terms of its place in a categorical moral or religious order. The value of human life is universal, it is true for all humans. It is still, however, dependent on something else, upon respect for God and God's authority; it is not an autonomous human value (Kohlberg, 1970, pp. 111-112).

Kohlberg simply assumes that the principle of obedience to self, a value currently held by some Americans, is higher than one based on obedience to God. Furthermore, it is not at all clear how this last answer is a standard Stage 4 answer. That is, it is not obviously directed at system-maintaining, or law-and-order. Apparently, a belief in the sacredness of life and concern for God's presence in everyone is the same thing as a standard Stage 4 defense of "law and order."

Kohlberg is fond of citing the Rev. Martin Luther King, Jr. as an example of Stage 6, the highest moral stage. And yet Kohlberg completely fails to grasp how King's moral stature was an expression of his deep religious committment. For example, here is a representative quote of King's made the night before his assasination: "I just want to do God's will" (King, 1969, p. 316). In short, Martin Luther King, Jr. provides a classic Stage 4 statement about the fundamental nature of his principles. Indeed, if King did not sincerely believe in God and see his own moral life as lived in response to these beliefs much of his rhetoric would become hypocritical and descend to a very low stage level.

## 4. The critique of rationalism

Kohlberg assumes that the moral life is primarily determined by rational, logical, or cognitive factors. In other words, human thought (as expressable in so-called left hemisphere verbal skills) is the presumed essential ingredient of the moral life. This common tendency for psychologists to neglect emotional, innate, and nonverbal aspects of human psychology has received growing criticism in recent years, e.g., Zajonc (1980), Siegel (1978). (Vitz (1985) refers to this assumption as "left-hemisphere imperialism.") Kohlberg completely neglects the evidence of the powerful emotional and non-verbal determinants of morality. Let us look at some of this evidence: Yarrow and Zahn-Waxler (1977) show that children only a year old have a capacity for compassion and for various prosocial behaviors. That is, there is good evidence that a reliable capacity for empathy, as well as the ability to show feeling for others beginning at very young ages. This empathy leads to altruistic or "good samaritan" behavior by these very young children. According to Piaget, and also Kohlberg, children this young are so cognitively underdeveloped that they cannot "think" about doing good. They are at a stage of simple selfishness. The now considerable evidence for empathy and early emotion based helping actions of children leads psychologists like Hoffman (1978, 1981) to propose a very early empathic -- or emotional -- basis for altruism.

The evidence for empathy as central to early moral life represents a strong criticism of Kohlberg's Stage 1. It is important to note that such moral responses in the very young are unlikely to be mediated by cognition -- much less by articulated responses to "dilemmas." That much important emphatic behavior is determined by emotional responses occurring long before any cognition is presuasively argued by Zajonc (1980). In many respects Gilligan's position about the interpersonal foundation of women's moral thought is reinforced by this recent work on empathy.

Even in the realm of perceptual ability traditional Piagetian psychology has come under severe criticism (see Brown & Desforges, 1979; Siegel, 1978). For example, Schiff (1983) has shown that the child is capable of demonstrating conservation of length long before the child reaches the 6-12 year old stage. Specifically, the child is capable of conservation by age 4 1/2 if the task doesn't require a verbal response. The typical failure to find conservation at the earlier age was due to a lack of linguistic sophistication -- it was not because the child didn't understand the concept (see also Siegel, 1978). Likewise, there is every reason to think that Kohlberg's reliance on abstract dilemma's and on the subject's ability to give various complex verbal reasoning responses is also distorting our ability to understand children's important early moral life.

## 5. The methodological and empirical critique

The major empirical critique, so far, has been focused on Stage 6 -- the model's highest stage. The central issue is the lack of evidence for people scoring at Stage 6 -- the stage characterized by the universal ethical principle of justice. The result has been that Kohlberg (1984) now admits that Stage 6 is a hypothetical stage with no real empirical support. He has quite regularly been unable to find human beings at Stage 6. This withdrawal of Stage 6 is not a theoretical concession, since Kohlberg remains committed to Stage 6 as the truly highest stage -- but one that rarely develops. Nevertheless, the failure to find the proposed sixth stage is a blow to the system.

A concluding methodological difficulty has been Kohlberg's almost exclusive focus on abstract rather fantastic dilemmas like that of Heinz. These describe moral dilemmas that almost no one ever will face. They are far removed from the actual moral conflicts that characterize people's actual lives. This unreal quality has led Kohlberg and his critics to describe then as "science fiction" dilemmas.

## 6. The ideological critique

Perhaps the most frequent criticism of the Kohlberg model has been that it embodies ideological assumptions that are presented as part of a supposedly scientifically verified theory (see as examples Simpson, 1974; Sullivan, 1977; Hogan & Emler, 1978; Sampson, 1981; Levin, 1982; Shweder, 1982.)

One sign of such an ideological and cultural bias is the fact that a moral judgment score depends a great deal on education level. For example, in various studies in which males score higher in moral development, Kohlberg argues this is due to the average greater education and job status of men. Such an observation immediately raises serious issues of bias in Kohlberg's test. Typical human experience does not reliably bear this out that better educated people are more moral. This raises serious questions about ideological bias in the test. This question becomes acute on reading the comments by Rest (1980) about research in which it was found that moral judgment scores increase with education as follows:

| | |
|---|---|
| Junior high school students | 22 |
| Senior high school students | 32 |
| College students | 42 |
| Graduate students in business | 52 |
| Students in liberal Protestant seminary | 60 |
| Doctoral students of moral philosophy and political science | 65 |

No doubt Ph.Ds doing research on moral education presumably top the scale! The curious thing is that after describing these results, Rest (1980) makes the following qualification: "Remember that a moral judgment score . . . should not be used as an indication of who is a better person, or who behaves more responsibly" (p. 544).

This disclaimer implies that there is no true "value" associated with a high score on a moral development scale. But, only four pages later, Rest contradicts himself. He says that moral judgment scores are not just a measure of cognitive or intellectual competence -- but that they measure how morally a person behaves as well! That is, he explicitly proposes that such scores predict behavior -- and he means morally superior behavior such as being more cooperative, not cheating, etc.

This issue is extremely important. It must be clearly stated. At times, Kohlberg or Kohlberg's students claim that they are only measuring the level of cognitive competence with which a person reasons about morality, i.e., are they skilled. No value judgment is being made about who is more moral. When Kohlbergians argue this way, the model is justly criticized as trivial. One does not have to be a behaviorist to see that a model of moral thought unrelated to moral action is close to meaningless. Responding to this criticism of triviality Kohlberg and Candee (in Kohlberg, 1984), and others like Blasi (1980) and Rest (1980) have begun to claim, on the basis of some very modest evidence, that people with high moral development scores actually do behave better -- they are more moral people. But, they can't have it both ways. They can't argue that people with high scores aren't any better than others and then someplace else say that they are! This central dispute is intrinsic to any attempt by Kohlbergians to justify their scale by its ability to predict behavior. Once you claim the scale also predicts more moral behavior, then you are claiming that people with high scores are more moral in thought and in action -- which is what being "better" means.

Now, let us return to the criticism that the model is supposedly pervaded with ideology. First, keep in mind the claim that high scores are associated with increasing education and social status -- and that Kohlberg now claims that high scores predict -- on average -- more moral behavior. This predicts, for example, in this country, that since on average husbands have more education and higher status jobs, they should be more moral than wives. Although both the authors are husbands, we would not make this claim. Neither has it been our experience that graduate students or college professors are obviously more moral than school teachers or farmers, nor has it been our experience that physicians are more moral than nurses, etc. It is true that some groups, on average, have higher skills in verbal or abstract reasoning. However, the relationship between such skills and the practice of morality is problematic at best.

The most common ideological bias attributed to Kohlberg is that his system is an expression of Western liberal social and political ideology (e.g., Sullivan, 1977; Hogan & Emler, 1978; Shweder, 1982). Kohlberg does admit the intellectual origins of his system in Western liberal thought. But, he denies that this origin has effected the "objectivity" of his system (Kohlberg, Levine, & Hewer, in Kohlberg, 1984). Kohlberg's denial is unconvincing in large part because he fails to see the very way in which he frames the issues of morality as an example of bias. He fails to acknowledge that the act of selecting for emphasis individual autonomy, rights, and related concepts is an example of ideological bias (a point made clearly by Gilligan, 1977, 1982).

However, it is not just what Kohlberg emphasizes that expresses his system's bias -- it is also what is neglected. Kohlberg, for example, fails to address the issue of abortion at all -- certainly one of the central moral dilemmas of our time. A related major moral issue not addressed in the Kohlberg system is adultery. Adultery involves betrayal, interpersonal treason, and almost always lying and deceit -- all ultimately issues of justice. Furthermore, in view of the often painful and destructive affects of adultery on children -- e.g., intense parental conflict, divorce -- the neglect of such an issue within the Kohlberg literature is indicative of bias. One also looks in vain in the Kohlberg writing for concern with issues like freedom from government controls, etc. Instead the agenda of moral issues covered in the Kohlberg literature are Watergate, the My Lai massacre, obedience in the military, the case for mercy killing, and so on.

Of course, if, in the future the model can satisfactorily deal with both traditional and liberal moral issues and demonstrate its political neutrality and the ideological transcendence of the model's moral solutions, that would be a very strong point for the Kohlberg system, indeed. At the present, however, this remains to be demonstrated and there is little reason to think the logic of the model can satisfactorily deal with traditional moral concerns.

## A General Concluding Caution

The most obvious thing about Kohlberg's model is that in spite of close to 30 years of development, its validity remains decidedly uncertain. Indeed, as we have seen, within the last 10 years it has been at the center of intense controversy. Because of the number and power of thse criticisms -- some of which were noted above -- prominent researchers such as Prof. Joseph Adelson, of the University of Michigan, have commented "I suspect the system [of Kohlberg] is beginning to fall apart" (Munson, 1979; see also Adelson, 1975)

Given the importance and difficulty of moral education in general -- and given the parental, political and social issues involved -- it would be most unwise for the schools to adopt such a novel theory. Certainly a minimal prerequisite for introducing any such substantial break with the long history of education practice would be widespread agreement by relevant professionals on the nature and utility of the new approach (Burke's principle -- see below. In addition, informed parental consent would probably be needed.)

In fact, there has been only modest use of Kohlberg's system in public schools. Instead, Values Clarification approaches, for which there is much less supporting evidence, have been more widely used. In part, this neglect of Kohlberg has been because of the much greater complexity and sophistication of his model. It is a little intimidating -- or impractical -- for the average, already harassed, teacher. In addition, in those limited cases when Kohlberg has attempted to apply his system, e.g. "Just Schools," he has readily acknowledged his models difficulties in handling the concrete daily problems of in-school behavior. This contact with the problem of actual moral teaching in the schools has led Kohlberg (1978) to acknowledge that moral indoctrination is necessary.

We have discussed some of the criticisms of his approach in some detail however, because Kohlberg's model is, at present, the most serious alternative to the character education model. Furthermore, as noted below, Kohlberg explicitly criticizes the character education model, a criticism that needs a response.

## General Reflection on the Two Models

There is a considerable body of research on procedures to change people's attitudes, values and conduct. Some of this research (e.g. Hartschorne and May) is discussed in more detail below. In essence, this research shows that it takes a great deal of time and attention to cause substantial change in a person's values, attitudes or conduct. And so, whether either of the preceding two approaches "work" in part depends on how much difference the application of any particular training program in a school should be expected to make. We must recognize that the in-class activities involved in most of these programs are quite limited in length. Thus, a student might participate in a typical Kohlberg moral development program for 20-40 hours (a student spends about 9,000 hours in K-12 schooling). Again consider some other programs deliberately aimed at affecting human values and conduct -- U.S. Marine boot camp for instance. A Marine recruit spends about 1,000 waking hours in boot camp, and almost all of these hours are crowded with value-affecting activities. The reality is that most in-school values improvement programs are short, low intensity activities; one should not expect they will often produce important changes in human values and conduct.

Probably the most consequential impact of these two approaches is not due to what is taught in classes labelled "values clarification" or "moral development". Instead, we must consider the indirect affects of the approaches on education policies, or on other elements of the formal curriculum. In other words, regardless of whether a particular school or a teacher consciously adopts either of the two approaches, pupils spend large amounts of time attending schools, necessarily under the direction of the adults in charge. What happens during such attendance will inevitably involve moral issues, e.g., how should people act towards each other, what are the pupils' responsibilities towards the school, what should be in the history curriculum. The ways that school employees choose to act toward pupils is significantly determined by the relevant intellectual Zeitgeist. That Zeitgeist is currently prevaded with the attitudes connected with Values Clarification and cognitive development. For example, most teachers, if asked to make some checklist choice, would probably identify the two approaches as the only forms of moral education now practiced in public schools. In fact, such a conclusion would be in error; as will be discussed, many schools still actively apply other, more constructive approaches. However, the schools applying such approaches (discussed below as "the great tradition") often feel their approach lacks intellectual legitimacy, since it is not "blessed" by the currently popular academic theories. Thus, the "legitimacy" of the preceding two approaches permits them to generate powerful indirect effects. These indirect effects occur in two different ways.

First, both approaches explicitly deprecate traditional values and the methods for their transmission. In spite of their own indoctrinative character, both Values Clarification and Kohlberg's model are opposed to what they call "indoctrination." They are also critical of efforts to affect pupil day-to-day conduct; and they implicitly uphold the rights of students at all levels to choose and express their personal values, regardless of adult preferences. In particular, these two systems are hostile or indifferent with respect to parents. The rights of parents, both as taxpayers and as those most concerned with and responsible for their children, are ignored. This lack of concern is correctly viewed by the parents as an expression of contempt toward them.

Furthermore, the great virtues these approaches attribute to individual rationality conflict with many important themes in psychology. Research and common sense have often revealed the human propensity to use words as devices to hide our true, often emotionally founded beliefs, or to rationalize conduct which serves hedonistic ends. Thus, a classic work on human behavior concluded with the following observation:

> [man] adjusts his social perceptions to fit not only the objective reality but also his wishes and needs...he will misinterpret rather than face up to an opposing set of facts or point of view...[he] has a symbolic capacity and the language that goes with it. Not only can

> things be named, manipulated, studied, preserved, and communicated without any physical contact; but things can be called by other than their real names... In short, man lives not only with the reality that confronts him, but with the reality he makes (Berelson & Steiner, 1964, p. 665).

Both approaches also implicitly favor curriculum materials which offer pupils open-ended presentations on important issues, or present arguments on behalf of formerly unpopular positions. This manner of shaping our curriculum can obviously have implications for subjects such as history, social science, sex education, and literature. These subjects comprise a large proportion of the school program.

Thus, both Values Clarification and Kohlberg may have had a considerable impact on the overall school curriculum. These indirect outcomes can be more powerful than any direct impact. After all, topics such as sex education, social science, and literature all have value-related elements. And if both approaches have affected the curriculum or teaching regarding these subjects, total pupil exposure to them will have been greatly increased. Unfortunately, the effects of such indirect -- or covert -- exposure are harder to control or evaluate than exposure through explicit courses.

## Rediscovering an Old Approach: Model 3

In spite of the present American emphasis or cognitve skills, the transmission of moral values has been the dominant concern of education in all persisting cultures. Cognitive knowledge, such as factual information and techniques of intellectual analysis, have sometimes been important educational aims. However, this goal has rarely been given priority over moral education. The policies typically followed in American education in our times

-- where transmitting morality is given a secondary priority -- represent a sharp break with the previous tradition.

Some Definitions

The preceding comments requires amplification. The term "moral values" means the specific values generally respected in particular cultures. Webster defines morality as the "principles of right and wrong behavior." The forms of such principles will vary among cultures: During World War II, if a German citizen loved his homeland, he was likely to be hostile to Americans, and vice versa. Such value conflicts along national or ethnic lines are common. Therefore, it is typical for the members of all cultures to have a special regard for the characteristics of their own culture, e.g., its language, geographic location, traditions. In any event, probably all persisting cultures treat the characteristic we call patriotism as a basic principle: a moral value. As a result, opprobrium is traditionally associated with terms such as treason and traitor. Likewise, we can recognize common patterns of principles about right and wrong behavior which govern interpersonal relations in cultures, e.g., beliefs about proper conduct among family members or beliefs which determine the nature of reciprocal relationships. Such beliefs are laden with strong moral components.

In sum, "moral values" are the vital common principles which shape human relations in each particular culture. Often, these values have what is popularly called a religious base (e.g., the Ten Commandments). However, whether their base is religious or secular, such values in a given culture are expected to receive widespread and reflexive affirmation under most circumstances.

There is also some ambiguity surrounding the term "educational systems." Contemporary Americans naturally think in terms of formal schools (public or private) and colleges. But for most of history -- and all of prehistory -- such formal agencies as schools were only a small part of the educational processes surrounding children and adolescents. In traditional cultures, educational needs were largely satisfied by such non-school agencies as: nuclear and extended families; religious institutions; "societies" for the young, organized and monitored by adults; the complex incidental life of pre-industrial rural and urban socieites; and the demands of work -- in and out of the family -- which were speedily placed on the young. Technically speaking, such agencies "socialize" young persons into adult life. Even in contemporary America, many of these agencies still play important educational roles. Nonetheless, at least in the modern period, there has been a strong trend towards the gradual replacement of such agencies by schools.

## Transmitting Moral Values

Whether the dominant education system has been formal or informal, moral education has persistently played a central role. Presumably, this role has been necessary and universal because:

(a) Human beings are uniquely adaptable animals who can live in diverse cultural systems. But, as the anthropologist Yehudi Cohen put it, "no society allows for the random and promiscuous expression of emotions to just anyone. Rather, one may communicate those feelings, either verbally, physically, or materially, to certain people" (1964, p. 168). Because our means of communicating emotions are socially specific, young people must gradually be socialized into the right (or moral) practices which are appropriate to their special environment.

(b) Without moral education, the human propensity for selfishness -- or simply the advancement of self-interest -- can operate with destructive effect on adult institutions. Thus, moral education is necessary to cultivate our inherent but moderate propensity for disinterested sacrifice. In other words, the institutions of any persisting society must be organized to insure that people's "unselfish genes" receive adequate reinforcement.

The general modes of moral education have remained relatively stable throughout all cultures through most human experience. In spite of moderate differences in the content of the morals transmitted, the general modes of "teaching" such traits, which will be described shortly, have been widely accepted.

It is true there have been social class and sex-related differences as to the quantity and quality of moral education delivered to the young: for instance, in many environments, resource limits restricted the amount of moral education provided to lower class youths. Furthermore, the substance of the moral education transmitted to older youths sometimes was not always been agreed upon: thus, according to Plato, Socrates was put to death because the Athenians disapproved of the moral education he was offering to the youth of Athens. But such variations do not reduce the strength of the general model. Plato, himself, in his lengthy discourse on education in The Republic (circa 390 B.C.) emphasized the importance of constraining the learning influences on children and youths, to insure appropriate moral outcomes. And Socrates, as portrayed by Plato, consistently displayed a high level of pro-Athenian patriotism. He fought on Athens' behalf in two wars and, rather than go into exile, voluntarily chose to drink the poison hemlock, as ordered by his fellow Athenian citizens.

In relatively modern times (from about 1800 onward), conflicts about moral education have often arisen between secular and church related educators. But, until fairly recently, both groups of disputants have agreed on many of the behavioral ends of their programs. They wanted children to be moral, that is, to be honest, diligent, obedient, and patriotic. Thus, after the American Revolution, deists and secularists such as Jefferson and John Adams felt our experiment in democracy would surely fail unless our citizens acquired an unusually high degree of self-discipline and public spiritedness. They termed this medley of values "republican virtue." As a result, many of the separate constitutions of the original thirteen American states, framed during and immediately after the Revolution, contained provisions such as "...no government can be preserved to any people, but by a firm adherence to justice, moderation, temperance, frugality, and virture..." (the quote is from the Virginia Constitution). The Founders believed that popular education would be a means of developing such precious traits. As the social historians David J. and Shelia Rothman said, "the business of schools [in our early history] was not reading and writing but citizenship, not education but social control" (1975, p. 164). To our modern ears, the term "social control" may have a perjorative sound. But it simply and correctly means that schools were primarily concerned with affecting conduct, rather than transmitting information or affecting states of mind.

## The Great Tradition

In sum, there were at times conflicts in traditional societies about issues of moral education and the techniques for teaching the tradition. Still, there were great areas of congruence around the "great tradition" of moral education. This tradition is not articulated in any one document or curriculum. But it can be derived from documents generated in historical societies. Furthermore, ethnographic studies of many ancient, and currently existing primitive cultures also provide revealing anecdotes and principles.

1. The great tradition is first concerned with moral conduct -- the development of good habits -- as contrasted to moral concepts or moral rationales. Thus, it gives great emphasis to appropriate courtesy and deference. Take the moral mandate "honor thy father and mother..." Typically, the act of honoring can be seen, and traditional societies put great emphasis on observable "honoring" behavior. Other observable elements of conduct are appropriate dress, the recitation of particular words or phrases, the assumption of required postures, or the evident display of motivation through physical effort or self-restraint. One might say that many elements of the tradition anticipated what we now call behavioral psychology: thus, parallel between habit formation in humans and animals were often consciously drawn (e.g., see Socrates use of the metaphor about the role of trainers in training horses in his "Apologia").

2. The great tradition primarily focussed on routine, day-to-day moral issues: telling the truth in face of evident temptation, doing an assigned task, displaying ordinary courtesy, practicing hardihood, or obeying legitimate authority. The assumption was that most moral challenges arose in mundane situations, and that people are often prone to act improperly. Appropriate education was necessary to make proper conduct likely -- or at least more likely than otherwise.

3. The great tradition assumed that moral education was not the sole responsibility of any one agency of society. The varieties of moral problems which can confront adults and youths are innumerable. Their problems will arise in diverse situations. Thus, youths must be taught to practice morality

in many environments. Again, one education agency (e.g., the nuclear family or the neighborhood) may be dificient for some reason, so a high level of redundancy was needed. Finally, unless all agencies are enlisted in appropriate moral education, some agencies may choose to use their lack of responsibility to educate the young for immoral purposes. In other words, there could be no neutrality about educationg the young in morality: youth-serving agencies were either actively pro-moral or, by their "neutrality," amoral or anti-moral by transmittting an air of indifference towards a matter which had to have high priority.

4. The great tradition believed that moral conduct needed persistent and pervasive reinforcement, especially with regards to the young. A large number of techniques were mobilized to advance this end. Literature, proverbs, legends, drama, ritual, and folk tales were all used for cautionary purposes. (For a recent representation of the utility of such sources of moral instruction, see Coles, 1981.) Preaching, in explicit and implicit forms, was an important resource. Systems of symbolic and real rewards were developed and sustained: in schools, there were ribbons, awards, and other signs of moral merit; in noneducational agencies, praise and criticism, and many symbolic forms of recognition, were often used and recommended.

5. The great tradition saw an important relationship between the advancement of moral learning and the suppression of wrong conduct. When wrong acts occurred, especially in the presence of the young, they were to be aggressively punished. Punishment was used as much to stop bad examples from flourishing as to correct particular wrongdoers. The tradition also developed concepts such as "scandal," meaning a public immoral act which was uniquely wrong because it lowered the prestige of the person and/or institution

affected. Conversely, "secret" immoral acts received less disapproval, since they were less likely to confuse or misdirect innocent persons.

6. The great tradition was not hostile to the intellectual analysis of moral problems. Adults recognized that life occasionally generates moral dilemmas, when two or more moral principles are in conflict. Thus, in the Iliad, composed about 900 B.C., Achilles withdrew his troops from fighting in the Greek forces, because his warrior's honor had been offended by the selfishness of the Greek general Agamemnon; due to this withdrawl, many of Achilles's comrades were killed in battle. It is obvious that the sketch of this incident presents a moral dilemma to listeners, i.e., should Achilles have withdrawn, or stayed and fought? But most of the text of heroic poems such as the Iliad is comprised of stories of people meeting ardorous but evident obligations. Again, in the Jewish religious tradition, learned men are expected to analyze and debate Talmudic moral issues. And other cultures display similar patterns. But such analyses typically rely on a strong foundation of habit-oriented mundane moral instruction and practice. Instruction in exegetical analysis only commenced after the selected neophyte had undergone long periods of testing, memorized large portions of the semi-didactic classics, and displayed appropriate deference toward the experts in exegesis.

7. The great tradition assumed that the most important and complex moral values were transmitted through persistent and intimate person-to-person interaction. In many cases, the transmittors were adult mentors, assigned to develop close and significant relationships with particular youths. Oftentimes, the youths might serve as apprentices to such persons; or, again, the mentors might be adults who accepted significant responsibilities toward a

particular young relative. But, in any event, constructive and important moral shaping required a comparatively high level of engagement.

8. The great tradition had a pessimistic opinion about the mutability of human beings, or the feasibility (or value) of dramatic breaks with previous socialization patterns. Philosophically speaking, its implicit views were akin to those articulated by Burke in *Reflections on the Revolution in France*. In *Reflections*, Burke contrasted organic and rationalistic approaches to change. He contended that rationalistic (often utopian) approaches often generated harmful unforeseen effects which were far more consequential than any potential benefits which might be derived. In particular, Burke was sharply critical of philosophic perspectives which rejected the value of persisting collective human experience and tradition. He would argue that persons who attempted *de novo*, to form a "new man" are more likely to create a deformity than an improvement.

9. The great tradition long antedated the worldwide development of formal schooling. But, as that development proceeded, the tendency was to insure that the formal academic curriculum was presented in a manner consistent with the transmission of correct habits and values. For instance, William Torrey Harris, a prominent nineteenth century American intellectual, was the long-time superintendent of schools in St. Louis, Missouri, and eventually (1889-1906) the U.S. Commissioner of Education. In 1875, he designed a written exam to be administered to candidates for school principalship in St. Louis; one question asked was "May the teaching of mathematics be made to assist in the development of moral character? If so, how?" (Leidecker, 1946, p. 265).

10. We should not assume that the interjection of moral concern into the academic curriculum usually proceeded in a cumbersome or inartistic fashion.

The famous McGuffey's Reader series featured stories and essays by substantial writers, such as Walter Scott and Charles Dickens. In general, the literary quality of such writings was appropriate to the ages of the students involved. The significant thing about the materials was that they, and their authors, supported the development of certain desired traits.

## Character Education: Model 3-A

Perhaps the most recent effloresence of the great tradition in America can be found in the widespread concern with "character education" in our public schools between 1880 and about 1930. The interest was reflected in innumerable efforts to increase the efficiency of public schools in transmitting appropriate moral values. A simple instance of this concern is demonstrated by a page count of the Teachers College Record, a major and long-lived periodical on education research and administration. In the 1922 issues of the Record, a high percent, viz. 19% of 497 pages were clearly dedicated to character-related matters; more recently, in the 1964-65 issue, only .08% (6 of 783 pages) were on such matters. This change shows the decline in interest in the character education model, a decline that has recently been reversed.

The character education efforts assumed that the schools had to operate on a purely secular basis. This basis posed special challenges for moral education. It is true that some earlier education reformers had semi-secular sympathies. But the impact of such sympathies in previous eras had been tempered by pro-religious forces also affecting the schools. For example, before 1900, in America, probably 15-25% of all elementary and secondary school pupils attended schools (either private or public) which were explictly religious; and another 25-50% attended public schools which were tacitly religious (e.g., with readings from the King James Bible).

The interest in the character education approach was also stimulated by other events: urbanization, which diminished the apparent relevance of many traditional techniques of moral education (e.g., McGuffey's Readers aimed at rural students); the increasing elaboration and prolongation of public schools, which changed the demands made on the institutions and their students; and the growing public faith in the efficacy of "science" which led people to believe that scientific approaches might help schools to handle the responsibilities for moral education.

But educators failed to understand that "science" includes a body of mind-sets not reflexively consonant with the great tradition of moral education. As one historian of moral education put it, there was a "growing conviction that science alone dealt with an objective world of knowledge... [and] nonscientific subjects were more and more regarded, not as modes of knowing or sources of new knowledge, but as, at best, merely expressions of subjective feelings and preferences, or repositories of folk customs and social habits..." (Sloan, 1980, p. 46).

The character education movement articulated numerous traditional moral aims: promptness, truthfulness, courtesy, and obedience. The movement strove to develop programs in elementary and secondary schools which fostered such conduct. The programs emphasized techniques such as: appropriately structured materials in history and literature; school clubs and other extra-curricular activites; rigorous pupil discipline codes; and daily flag salutes and frequent assemblies. Many relatively elaborate character education "plans" were designed, and put in the schools to advance such ends.

Oftentimes, the plans were adopted through the mandate of state legislatures or local state boards of education.

## An Unfavorable Evaluation

From the first, the supporters of character education gave great emphasis on rational organization and research. Despite such attempts, much of the research involved was rather thin. Nonetheless, because of the importance attributed to character, the research persisted, and gradually its quality improved. During the mid-1920's, one group of researchers, led by Hugh Hartschorne and Mark A. May, committed themselves to careful and long-term concern with the topic. Their findings were gradually released in three significant volumes (1928, 1929, 1930). The findings reported the statistical relationship -- or non-relationship -- between character education techniques and various forms of good or bad student conduct. Essentially, their conclusions were perceived as detrimental to the character education approach. To put it in non-statistical terms, they concluded that the relationship between pupil good conduct and the application of character education approaches was slight. Good conduct appeared to be relatively situation specific: a person might routinely act correctly (or incorrectly) in one particular situation, and act "incorrectly" in another situation that was slightly different, e.g., cheat in exams, but not steal money from the class fund. This situational specificity meant that good character was not a unified trait, and that it could not be cultivated by any single approach.

Despite this research, the character education approach was never formally abandoned. And few educators or researchers have ever said, publicly, that schools should not be concerned with the morality or character of their pupils. Indeed, the more recent research (and statistical reanalysis of their original data) has even contended that Hartschorne and May's findings were excessively negative. Still, their research was a turning point in the relationship between American public education and the great tradition of moral education. Before the research many schools were fully concerend with carrying forward that tradition, and the intellectual forces affecting schools were in sympathy with such efforts. From the early 1930's forward, many schools still reflexively maintained their former commitment to moral education; however, the prevailing intellectual climate, among researchers and academics, was indifferent or hostile to such efforts. In effect, a disjunction gradually arose between what some educators and many parents thought was appropriate, and what was favored by a smaller, better-trained group of experts.

An intriguing irony is that the research findings of Hartschorne and May were not actually in conflict with the major intellectual themes of the great tradition. The tradition always emphasized that moral education was complex. To be effective, such education needed to be incremental, pervasive, persistent and rigorous. Given these principles, it is logical that the measured long-term effect of any limited program of "moral instruction" would be minute. The findings primarily demonstrated that American educators had exaggerated expectations about the effects of formal systems of character education. But any historian of American education would take as given the proposition that Americans usually have exaggerated expectations about what can be produced by any education technique. This does not mean that education's effects are inconsequential; it does signifiy that Americans often approach education from a semi-utopian perspective. We have trouble realizing that many things happen slowly, and that not all problems are solveable.

The reality is that significant moral instruction is the product of systems which immerse students for many years, and which apply strong incentives and pressures. It is true that observers of some primitive societies may attribute strong shaping effects to some apparently brief but demanding occasions -- such as puberty rituals. And there is a tradition in Western literature, which portrays persons as dramatically shaped by critical life incidents. But such perceptions of sharp changes must be weighed with caution. As for the puberty rituals, the length of such rituals is often brief. But participants have actually been preparing for such occasions throughout their entire prior lives; thus, the ritual is the culmination of a long period of conscious and subconscious learning. Likewise, in the case of sudden changes in the lives of characters in novels, usually it can be seen, on a careful reading, that the authors use triggering incidents to explain value transformations which had already been gradually taking place for a multiplicity of reasons. However if they claim that such incidents alone are the source of such persisting transformations, they are flying in the face of accumulated evidence. Of course, to the extent that authors are arguing for the importance of literature they are no doubt correct and represent an important part of the great tradition.

None of this is to say that human beings cannot be morally shaped: the evidence of anthropology and history argues that the babies now being born in America, if transmitted to other environments, could be reared to have the values of cannibals, Sioux Indians, Nazis, or Eskimos. Indeed, there are many authenticated cases of kidnapped children of American colonial settlers being raised by Indians; sometimes, these children chose to remain Indian when they were "set free" late in their socialization as Indians (Van der Beets, 1973). The point is that effective systems for teaching values must be elaborate and pervasive; they work with immersion. Hartschorne and May's findings did not destroy the legitimacy of concern about moral education; they only demonstrated that science could not provide simple, absolute prescriptions about how to produce morality.

## New Models of Moral Education

During the nineteen thirties, forties, and fifties, there was little intellectual or research concern with the topic of moral education in American education. Schools continued to be engaged in moral education, both deliberately or incidentally, but the in school process relied on momentum stimulated by earlier perspectives. In other words, moral education went on, but without substantial intellectual underpinning. As already described above, in the 1960's two new models of moral education made their appearance: Values Clarification (identified with Louis L. Raths and Sidney B. Simon), and the moral development approach (identified with Lawrence Kohlberg and his colleagues). The models had certain common elements: their developers were not school teachers, ministers, or education administrators, but academics -- college professors; furthermore, the developers sought to emphasize the scientific base for their efforts. But, most importantly, the models neglected or disavowed the great tradition's persistent concern with prescribing moral content and affecting conduct. The primary aim of both models was to cause students to feel or reason in particular ways about moral issues or dilemmas. Although the Values Clarification theorists expressed concern for behavior they were not terribly interested in testing whether moral conduct was actually practiced. They were focused on talk, on discussion groups and, like Kohlberg, they used many moral dilemmas that were highly abstract, and would never arise in real life. In reality, the issues and dilemmas were largely tools for helping students learn appropriate attitudes or techniques for moral analysis.

This failure to show concern for moral behavior is especially disturbing in the case of Kohlberg, who explicitly rejects the approach of the great tradition. He disparages the older approach by calling it the "bag of virtues" school of moral education (Kohlberg, 1981, p. 31-32). In other words he disapproves of education deliberately trying to make pupils honest, kind, or brave. He rejects it because the behavioral evidence for it, as noted, is not strong. But the same test -- namely the ability to effect conduct -- is one he himself will not apply to his own approach. He is only interested in predicting moral reasoning. When it comes to seeing if his stages of moral thought predict behavior, he ducks the very test by which he rejects his competition.

The reasons for the shift from focussing on conduct to modes of reasoning is of interest. The developers of the new models were conscious of Hartschorne and May's research. Thus, they recognized the difficulty of shaping conduct -- and presumably felt that shaping patterns of reasoning was more feasible. Previous research had also disclosed the extreme difficulty of measuring changes in observable conduct (e.g., it is hard to set-up tests to measure frequency of lying among students); but changes in reasoning patterns might be assessed by the application of interviews, or paper and pencil tests. Furthermore, the new models were designed as specific packets of curriculum materials. These could be taught via lectures and in class discussion. Such designs facilitated their adoption by teachers and schools. If the models had aimed to pervasively affect a pupil's day-to-day conduct, it would have been much more difficult to disseminate them to schools. They could not be merchandised in neat packages. Finally, the researchers (and proponents) of the new models felt it was morally unjustifiable to apply to pupils the vital pressures needed to actually shape human conduct. The application of such pressures would constitute "indoctrination." On the other hand, methods of moral discussion or reasoning might apparently be taught as routine school subjects with the tacit consent of the pupils involved.

The anti-indoctrination stance of the new models is so central as to invite amplification. The word "indoctrination" connotes that teachers, or other significant adults, will cause pupils to learn certain ideas or values -- a doctrine -- without the pupils being permitted to question their validity. Obviously, the great tradition regarded the issue of indoctrination as a specious question. The great tradition says, "Of couse indoctrination happens. It is ridiculous to believe children are capable of objectively assessing many of the beliefs and values they must absorb. They must learn a certain body of 'doctrine,' to function on a day-to-day basis in society. There is good and bad doctrine, and thus things must be weighed and assessed. But such assessment is largely the responsibility of parents and other appropriate adults."

As we have seen the Values Clarification procedure, while claiming not to indoctrinate, was heavily engaged in doing it anyway -- it just wouldn't admit it! It is also true that Kohlberg has explicitly reversed his earlier, anti-indoctrination position (Kohlberg, 1978, p. 14-15). This reversal, was a commendable sign of intellectual flexibility. Unfortunately, it included no significant pragmatic proposals for dealing with what or how to indoctrinate.

It is hard to articulate fairly the position of the anti-indoctrinators. They were against indoctrination. However, they provide no clear answer as to how children are to be given many real values. Thus, children in America will almost inevitably end-up being American adults. They will have to earn money to live. They will be subject to our civil and criminal laws. They will read American newspapers, see American television, and probably marry other Americans. Throughout all of their lives, they will have to live and work in close proximity with other Americans. The brute facts drastically limit the moral choices open to American children. If they are to survive as adults, 90% of their value options are already predetermined. In such a context, to belittle indoctrination is disingeneous, especially if, as is true, these systems were indoctrinating while claiming they weren't.

The anti-indoctrinators also do not say what adults are to do when childrens' value choices and resulting conduct are clearly harmful to them or others. After all, punishments for bad value choices are, in effect, forms of indoctrination. And the very idea of presenting pupils with any particular approach to moral education in a school is inherently indoctrinative: the pupils are not allowed to refuse to come to school, or to seriously hear the pros and cons of various approaches to moral education articulated by sympathetic spokesmen and freely choose among them. Providing such choices is antithetical to the operation of any school for children or adolescents. For instance, none of the pupils taking courses affected by values education are offered (in the same school, and for credit) the option of taking a course "How to be a Catholic," taught by a priest, or "How to be a Jew," taught by a Rabbi. Thus, it is disengenuous, under such circumstances, to talk about student choices. The point is that, on the whole, school is inherently indoctrinative, and should and must be; the only significant question is what the indoctrination is and whether the indoctrination will be overt or covert. But, whatever the ultimate logic of the anti-indoctrinators, it is still fair to say that their public posture was that indoctrination (whatever the word means) is bad, and that their techniques allegedly do not indoctrinate. That much comes through clearly. One effect of this posture has been to further devalue the great tradition, which was always comparatively straightforward about its pro-indoctrination position.

## Conclusion: The Great Tradition Revisited

The two models recently proposed as replacements for the great tradition are clearly inadequate. As a result we must reconsider the previously rejected but long persisting great tradition model. This reconsideration will not surprise some practicing educators -- who have continued to apply the older model in their schools while disregarding its faddish competitors. However, a reconsideration will hearten these stalwart traditionalists, encourage others to change their incorrect practices, and subject the model to constructive criticism and analysis. Indeed, there are already signs that an intellectual reconsideration is under way (see Coles 1981; Grant, 1981; Sizer, 1984; Wilson, 1983; Wynne, 1977).

Thus, as American education revives its concern for the other basic disciplines (e.g. language, history, science, mathematics) it is reasonable to expect a similar revival in moral education. Such a return to the direct and indirect teaching of morality, as in The Great Tradition, is not some new educational movement or gimmick. It is in effect, a return to intellectual sobriety and the wisdom of experience. Furthermore, it is a recognition that even though the old ways are the best with regard to transmitting morality, they still are far from a cure-all. There is no simple educational "fix" for the country's moral problems. Finally, after the recent decades of hubris and relative irresponsibility we educators must practice certain virtues ourselves, especially in the face of our enormous challenges, the virtues of humility and responsibility.

## Footnote

[1] This work was supported by NIE Grant No. G-84-0012 to the second author.

[2] For reasons that are not clear, in their very popular book Values Clarification (1978), Simon, Howe, and Kirschenbaum propose a different order: prizing, then choosing, then acting. There is little attention paid to what the students' initial values are or where they came from, since the first emphasis is on prizing their already existing values. Nor is there concern with whether the values of these young students are *worth* prizing. (That would obviously raise the *bête noire* of objective values.) As a result these authors do not provide even a moderate encouragement for serious rational reflection about what is right or wrong, or what the consequences of an action might be. Instead, for these prominent Values Clarification theorists (Simon et al.) the process begins with the irrational, emotional prizing of whatever students already happen to have as values or goals and the secondary purpose of evaluation of consequences is overshadowed by the initial prizing and by the emphasis on self-acceptance.

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